Discourses Of Maulana Ibrahim Devla

Volume Two

Compiled by:

Maulana Abdul Aziz Abdur Ghafoor Falahi Balsari

English Translation Edited by:

Mufti Afzal Hoosen Elias

(May Allaah protect him)

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COMPILER'S PREFACE

نحمده ونصلي على رسوله الكريم وعلى آله وأصحابه أجمعين ، أما بعد

The book before you is a compilation of sincere and effective discourses of Hadhrat Maulana Ibrahim Devla daamat barakaatuhum regarding Da'wah and Tabligh. They were given at various places.

Because the discourses of Hadhrat Maulana daamat barakaatuhum were in general gatherings, that is why the method of explanation is very simple and together with being easily understood, they have great effect. Also, sometimes, in order to explain to the listeners, one aspect is explained repeatedly. Due to this, one is bound to find repetition in the book. Therefore, keeping the effect of the discourse of Maulana and its sweetness, the repetition has been removed to a certain extent.

There were many difficulties encountered while writing the discourses because the cassettes were old and the sound was not clear. In fact, we had to hear one sentence repeatedly at times. Effort was made to the best of our ability to record the exact words of Maulana. Then too, it is possible that there was some error in recording the discourses of Maulana. This is because this lowly one is full of error. Therefore, the readers are requested that if they see anything contrary to reality, they should attribute it to me and inform me so that it can be corrected in further editions.

There was no specific selection of discourses, but whatever cassettes came to hand, they were recorded, compiled and arranged. The book before you is a collection of 7

discourses. May Allaah grant this volume acceptance just like the first and may He make it a continuous charity for Hadhrat Maulana. May He also keep the shadow of Hadhrat Maulana over the ummah for a long time and may He grant the ummah the ability to take maximum benefit from him. Aameen

This lowly one is grateful to Maulana Ashraf Ali Falahi Nawapuri, Balsari, and Haafiz Tasleem Aarif Balsari. Both of them made great effort in the preparation of the book from beginning to end and they helped a great deal. May Allaah grant them the best of rewards. Aameen.

Abdul Azeez Falahi Balsari

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GUIDANCE IS A MEANS OF GOODNESS AND BLESSINGS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

ALLAAH CREATED MAN LAST

My friends, guidance is most important as compared to clothing and food. Allaah said to Adam _ that Adam, you go down, means of guidance will come from Me to your progeny. Why? This is because the system of sustenance

has been made because the earth was made before Adam _. **The last creation that Allaah made in the seven days was man.** All the creation were created before Adam _. Adam _ was created on a Friday, after Asr. The creation began on a Saturday, the mountains were created, this was created, and that was created, so the entire creation was created. Finally, Adam _, he who was to take benefit from all this, from the water, from food, from the air, the system was made by Allaah from before. That which he was to use, they came now. However, he did not come only for these things, but he came for guidance.

ADAM _ WAS GIVEN BOTH; VICEGERANCY AND WORSHIP

It is said that Adam _ was given Khilaafat and worship. Allaah said before the angels that I am going to create a vicegerent. Allaah j said that the responsibility of Adam _ will be Khilaafat and worship, Khilaafat, i.e. the responsibility of establishing the commands of Allaah on earth. **He will take the command from Allaah and He will cause the servants of Allaah on earth to act on it. This is the meaning of Khilaafat that Adam _ was made a Khalifah, i.e. he will take the command from Allaah and execute it on earth and he will worship himself.** So, both works were given to Adam _.

THE RESPONSIBILITY OF THE CHILDREN OF ADAM

This is the responsibility of every child of Adam _, the responsibility that his father had. This is because Allaah j said to the children of Adam, 'O children of Adam, Shaytaan should not place you into trial just as he took your parents out of Jannah.' He should not move you from the path of Jannah. One guidance is for everyone. It is for the parents, children and for everyone that Shaytaan should not place you into trial by deceiving you, just as he took your parents out of Jannah, he should not move you from the path of Jannah. Remember this.

ALLAAH WANTS TO SPREAD GUIDANCE ON EARTH

Therefore, Allaah sends guidance; guidance came upon Adam _. The great Nabi that came after Adam _ was Nuh _, guidance came upon him, then Ibraheem _ came amongst his children, then after Ibraheem _ all the Ambiyaa came. Through them, guidance came. So, the greatest thing that Allaah j wants to spread on earth is guidance, that every person should live his life on guidance. **So, just as there is effort for jewellery, you should make effort for guidance.** Live upon guidance and die upon guidance.

Then you will be successful. It is not part of living on guidance that you will die hungry, those who live on guidance will never die hungry. When a person on deviation does not die out of hunger, then how can this person die out of hunger? One person is deviated, does he get sustenance or not? So, if a person remains on guidance,

will he not get sustenance? This is because Allaah has taken responsibility for sustenance; He will create the means for everyone.

GUIDANCE IS LIKE LIFE AND LIGHT

So, my friends, it is not the meaning of living on guidance that people should leave out the means of earning sustenance, **but in the means of sustenance a person should remain on guidance.** Guidance is like life that it must reach every place, just as life reaches every place of the body. In the same way, the means of guidance should reach every means of the world. One person is a trader; he is on guidance. One person is a worker; he is on guidance. One person is a landowner; he is on guidance. One person holds a position and he is on guidance.

One person is poor and he is on guidance. One person is wealthy and he is on guidance. **They can remain in guidance in all conditions like light.** There is light in a small house, there is light in a big house, there is light in a deserted house, there is a roof, then also there is light and if it falls on the roof, then also there is light. So, guidance can combine with every form. **It is not that he who comes on guidance; he will die hungry.**

THE ADVICE OF HADHRAT ALI ↔

Hadhrat Ali ↔ used to say that sustenance will not be hampered by commanding the good and forbidding the

evil. Commanding the good and forbidding evil cannot hamper sustenance. Sustenance does not stop through this effort, that brother, do this work, and your sustenance will stop. No, sustenance does not stop, but in both cases a person will be given sustenance. So, those who live on guidance will not die hungry.

THE FIRST THING NECESSARY FOR A TRADER IS GUIDANCE

The basic work, my friends, is that people are on earth for the sake of guidance. Therefore, strive and take guidance. This is the demand of Deen and Allaah. So, use your effort in the commands and acquire guidance. Then become a trader and you will become successful. A person will go to Jannah with the Ambiyaa'. A trader will go to Jannah with the Ambiyaa'. A shopkeeper. Yes, because he is on guidance and his trade is also on guidance. This is because he conducted his business according to the Shari'ah. Allaah has made trade permissible for His servants. 'Allaah has permitted trade.' Trade is permitted, do it. So now, taking trade to be permissible, and making it pure, a person should do it, not by making it impure and impermissible.

So, take guidance first; then do trade. This is the thing. Therefore, do the effort of guidance first. A trader comes out of his business and he does the effort of guidance and then goes to do business. This is the path. Then? He will earn through the path of trade and he will also go to Jannah. Both will happen. If not; then? He will trade according to his lust. He will not run his business

according to the command. So, in the plains of Qiyaamat, those traders who ran their business according to their lust, they have no knowledge of what is permitted and what is not permitted, nor do they know of the responsibility upon them for Allaah. So, it is said, the traders will be called on the day of Qiyaamah, 'O sinners.' Come, a Fajir refers to someone who does evil, he who does evil openly, like there is a woman in the market, she is called Fajira, she does not care about anyone. This is called Fajir in Arabic. An open sinner, they will be called in this way that come, now come, you also come.

THE ADVICE OF MAULANA YUSUF ↦

So, Hadhrat Maulana Muhammad Yusuf ↦ used to say that just as there is a woman in the market, she is called the most evil, why? She is there so that she can earn, and what is her objective? There is an objective of the command of Allaah, that no, that money is being earned in an impermissible way. She is selling her honour and earning. So, just as she sells her honour and earns, this person sells his religiousness and earns. They are the same in terms of objective. There is one decision for them, there is one reckoning for them; that come, close it. Just as the woman is evil, this person is evil in the same way because he is not on guidance.

WHAT IS WELL WISHING FOR A PERSON?

Therefore, concern for guidance is the most important. For one’s self, for those linked to a person, for his environment, and for the entire mankind. Why for one’s self? Because if a person is not on guidance; he will go to hell. Therefore, protect yourself, have well wishing for yourself. A person should think about what is good for himself. **So, the meaning of thinking good for ones self is that he should make effort to save himself from Jahannam.** This is well wishing for one’s self. This is because every person will be one of two abodes, as the hadith explains. Either he will go to Jannah or to Jahannam. Then there will be no appeal. There will be no repentance. The place of repentance was here.

THE METHOD AND CONCERN OF THE AMBIYAA’

So, well wishing for one’s self is that a person should spend his life on guidance. Well wishing for one’s children is that they should remain on guidance. This is the way of the Ambiyaa’. The way of the people of the world is that my children should remain happy. What is the way of the people of the world? That my children should eat and drink, this is their worry. The worry of the Nabi is that our children should remain on guidance. The time of the demise of Hadhrat Ya’qub _ came close. He had 12 sons. He did not say to his sons, ‘Sons, what will happen after me? What will you eat? But he said, ‘were you present when death came to Hadhrat Ya’qub, when he said to his sons, “Who will you worship after me?”’ Allaah is saying to the Jews who spoke all sorts of things to Rasulullaah that you are the children of Ya’qub _, do you not know

what Ya'qub _ said to his children at the time of his demise? He said, 'Who will you worship after me?' this is because life was given for worship, whether a person worships his carnal self or he worships Allaah.

Who should he worship? His carnal self? His desires? This is because the greatest deity that people have made, it is written in the books that 'the greatest deity worshipped on earth is the desires of the carnal self.' This is the case although we should be following Allaah; He Who has given life.

NO ONE PASSES AWAY BEFORE HIS SUSTENANCE IS FINISHED

Therefore the Nabi _ is asking his children, 'Who will you worship after me?' he is not asking, "What will you eat after me?" No, he is not asking this, why? Because the Nabi calls to this, he explains that a person will not die until his sustenance is not completed. The person will die whose sustenance is not here. So long as his sustenance is here, he will not die. **'Know well, indeed a person will never die until he completes his sustenance.'** Death cannot come until he does not consume his sustenance, he does not use all his provision. This is the decision. And it is written that when a person passes away, then the people of his house cry, so the angel of death says, brother, what harm have I caused? His sustenance was completed. I cannot give him sustenance; he cannot live here. He cannot breathe are as well, it is not his share.

How can he take in air? He cannot breathe here. His share is not here. It can never happen. I have not harmed you. Look at him; his share is now complete. I have not decreased his sustenance. His sustenance was finished. Therefore, the Nabi will not have this concern that what will you eat after me, why? Because He who gives life, He gives sustenance. This is the law. This is definite. There can be less or more. This is the wisdom of Allaah; just like Allaah makes someone tall and someone short, in the same way, He increases sustenance and decreases. This is His wisdom. **This is because the safety of some people lies in less sustenance; the safety of some people is in more sustenance. That only Allaah knows.** So, the call of the Nabi is that sustenance comes from Allaah.

Therefore, he is not asking his sons that what will you eat after me, no. Who will you worship after me? He asked about the worship of Allaah, he taught about Allaah, so, what will you do after me? He is not asking, but he is placing concern in them. So, I said that well wishing for yourself is that you should remain on guidance. Well wishing for your children is that they should remain on guidance. Then, Allaah will give them; Allaah gives sustenance. This is definite, but he should live his life according to guidance.

EFFORT FOR GUIDANCE IS NECESSARY IN ONES ENVIRONMENT

In the same way, a person should make his environment that of guidance because when the environment will not be

that of guidance, then it will be difficult for a person to live upon guidance. In America, in 1980, a Jama'ah went from here. A doctor was our neighbour. He was very religious. He had the company of the pious. He worked in a medicine facility. So, in the heat, he would wear the leather socks and go for his duty. I said, "Doctor Taahir, what is this? Do you not feel hot? You are wearing the leather socks and going to work?" he said, "Maulana, I must perform Salaah at the medicine facility. The tap that is there, a person can wash his hands, but he cannot wash his feet. If feet are washed, then there are complaints.

It is difficult to wash the feet. I shall perform wudhoo and not wash my feet. Therefore, I wear the leather socks so that I can perform Masah and perform Salaah. They do not see it a fault to stand and urinate. In a built up environment it is a defect to stand and urinate and to wash the feet. This is the environment. So, if a person wants to perform Salaah, then it becomes difficult for him. If he wants to stand and urinate, then there is no problem." He was a very punctual person. So, if there is no guidance in the environment, then it will be difficult to wash the feet.

THROUGH THE INCORRECT CONVICTION, ALLAAH WILL CAUSE FORMS TO FAIL

Therefore, do the effort of guidance in your environment. If not, then the people of the environment will become a barrier. Parents will place barriers. They will not let the person do because they do not know the Deen, so they will

cause harm to the Deen of the person. They will see benefit in Deen not spreading. This is deviation. If Deen is left out then there is benefit and if it remains, then there is harm - this is their incorrect conviction. Therefore, their worldly nature teaches, religiousness does not teach. This is their incorrect conviction. Therefore, say it in this way that that make the correct effort so that one's conviction can be corrected.

So, conviction has an effect, otherwise it can never be such that the greater form will teach, so that sustenance will come. A particular form will not teach, then it will not come, this is necessary. No, sustenance will come in its sequence. Subsequently, when people have the wrong conviction, then Allaah will cause their forms to fail, that you have understood that your work will be done by a particular form, or not? So, We will cause your forms to fail and the forms will fail for, through a particular form, the income will decrease. A person got a degree and he is not getting a job. His forms failed. The first and the last is in the control of Allaah, so he got the degree and did he get the job or not? Allaah cause forms to fail, He has great power, I have a degree, so what? There is no job, nothing and the form is failing. Or, the person does not get a degree; he is not passing, why? He has failed.

So, my friends, when a person will move with the wrong conviction and he will pass his life with the wrong conviction, then He will make his forms fail, why? Because Allaah has self-honour that all the work is MINE and they understand it to be from others.

THE INCIDENT OF THE SELF-HONOUR OF ALLAAH IN THE INCIDENT OF YUSUF _

The scholars have written that when Yusuf _ stayed by the minister of Egypt, then the minister kept him with honour. Then, his wife caused a fitnah. Yusuf _ sought protection with Allaah that, O Allaah, save me from the trial of these women, even if I am sent to jail, I will rather like to stay in jail. I do not want to stay in this trial. So, in front of Allaah, he preferred the jail. So Allaah placed him in jail. Now he stayed in the jail. It is not something easy to stay in jail.

A jail is a jail. There were two sincere companions in the jail. He spoke to them. He gave them the Da'wah of Imaan. One of them was to be freed, so he said that brother, you will be freed. So when you are freed, then speak about me before the responsible ones that a good person is sitting in jail, so that I may be freed. He was a government person and he was accused of a crime on government level. He was not a person of the public and he was freed. So he told the person to mention him. The person forgot, why? **The scholars have written that when he was to go to jail, then Allaah said that he told Me and when he wanted to come out, he tells someone else.**

What is this? I shall take him out, why? I am the first and I am the last. Allaah is the first and the last. When a person adopts a form like this, then Allaah deals with the Nabi in

this way so that others can take lesson that you adopted a form to come out, and that form was a failure. **The person did not remember for 7 years that he had a friend in jail. He totally forgot.** So, the scholars said that this was the self-honour of Allaah, that My servant went to jail by My command, now who will take you out from there? I shall take you out. You should have told Me. So, with the Muslims, the matter is that when he adopts another form with the incorrect conviction, then that form will fail, even if he attains government, the government will also fail, i.e. no work will happen through their government.

There will be confusion through their trade. Their forms will be made to fail. ‘There is no deity but Allaah’ there is no doer, only one Allaah does.

DEEN HAS A SOUL WITHIN ITSELF

So, I said that he who creates barriers for Deen, it is on account of incorrect conviction that nothing will happen through Deen. That well; do it. Subsequently, my friends, when our direction of wrong conviction changed, our forms fail. Whatever forms a person adopts, it will fail because Deen has a soul in itself. No matter how powerful a body is, and it does not have a life, it will fail. Whether it is a policeman, a wrestler, it can be anyone. If there is no life, what can the policeman do? Can he guard? He cannot, why? Because he does not have life.

This Deen is soul, if there will be religiousness in the life of a person, then there will be soul in all his forms, otherwise every from will be lifeless, whether he gets

position - there will be no life in it. Therefore my friends, it is most necessary to live upon guidance.

THROUGH GUIDANCE, EVERY LINE OF A PERSON'S LIFE WILL BE CORRECTED

So, in living upon guidance, these things should not be a barrier. Trade should not be a barrier, but the guidance for trade has been given that do trade in this way. The amount of proper laws in our Shari'ah that are given for trade, mutual living, dealing and society, there are not so many for worship. There is a small section dealing with worship and the rest of the Shari'ah deals with how to trade, how to work, how to rule, how to farm, how to deal with others. **The laws of society are more than the laws of worship.** Hidaayah is a famous book. It is taught in our circles. It has four parts. The first part encompasses Salaah, Fasting, Zakaat and Hajj and the other three parts deal with social living and dealing.

These were the advises given. Many. So it is not that a person will die hungry in these forms, my brothers. If a person will come onto guidance, then success, if there is no guidance, then these forms will fail. When there will be guidance, then these forms will work. A person will have to make his path. **Brother, how can guidance come into trade, make the path for it.** How can guidance come into work, make the path for it. Just as people make a path for water to come into their plantations, they make a pipe -line in their homes, in the bathroom, in the toilet; in every place there are water pipes so that water can reach every place.

In the same way, **make lines in every branch of your life so that guidance can come into every branch.**

The effort of Deen is only for this reason that guidance should come into every branch so that the trader does not remain without guidance, the worker does not remain without guidance, the person of position does not remain without guidance, that they go astray and die. They should first take the guidance and then everything will be made. He will get the goodness of the world and the goodness of the Aakhirat. **This is the effort to make the path. Just like a person makes connections, for water, for electricity, this is a great work, all the connections have been made so that now light can come, water can also come, yes, to all places.**

THE PATH OF ALLAAH IS THE PATH OF DEEN

My friends, this is the effort of guidance. It is said that make the effort of guidance so that even while being a trader, he can come onto guidance. A person can be a ruler, he can come onto guidance, make the path. He is reminded, ‘Indeed this is a reminder, so whoever wants, He can take the path to his Rabb.’ What is the path to the Rabb. The path of the Rabb is the path of Deen. He who treads the path of Deen, he will meet Allaah. ‘Indeed my Rabb is on the straight path.’ Ibraheem _ is saying to his nation that my Rabb is on the straight path.

HE WHO GETS ALLAAH HAS ACQUIRED EVERYTHING

What is the meaning of being on the straight path of the Rabb? The meaning of being on the straight path of the Rabb is that he who treads the straight path; he will get his Rabb. This is because my Rabb is on the straight path. Shah Saheb ↦ has written in the translation that he who treads will get. ‘Indeed my Rabb is on the straight path’, i.e. he who treads will get, if he gets Allaah, then what is left? Nothing, he has acquired everything. Allaah is with him. The polytheistic Arabs used to say that Allaah is with Muhammad □, what to do now? They used to say that Allaah is with him. They understood this, there were no weapons, there were not many people, no money, no food, there were occasions that came in which Rasulullaah □ did not have food on journey and at home.

Then, what was the thing? They used to say that Allaah is with him. **So, the work of the Nabi is that my friends; that Allaah was with him and therefore, his line did not fail.** The one who does not have Allaah with him, their line will fail. Therefore, those on falsehood will never be successful, the truth is successful, this is definite because Allaah supports. The One Who created the earth and the sky supports.

THE WORLD WAS ESTABLISHED FOR GUIDANCE

This earth and sky was established for guidance. If guidance comes to an end, then Allaah will not let the earth and sky remain. This is certain that now there is no guidance on earth, so destroy the earth. Then Qiyaamah will be established. Enough, it is over. This is because it was made for this reason. Now there is no guidance in this system so Qiyaamah will be established upon the worst of people. When the people become the worst of people, Qiyaamah will be established over them. Upon the worst and most evil of people. This is because there is no guidance with them. Now they will not be kept in existence. Therefore, I was saying that my friends, guidance is the most important thing.

A DU’AA’ OF RASULULLAAH ﷺ

There is a Du’aa’ in the Hadith, “O Allaah, I ask you for guidance.” Who is asking? Rasulullaah ﷺ is asking that O Allaah, grant me guidance. He is asking for sustenance and for guidance, but guidance is sought first. “O Allaah, I ask you for guidance.” This is the case despite the fact that Rasulullaah ﷺ was the one spreading guidance. However, the lesson was given to the ummah that ask from Allaah. Ask for guidance. Ask for guidance in every Rak’ah. ‘Guide us to the straight path.’ Perform Nafl, Fardh, Witr, and Sunnah, in every Rak’ah, ‘Guide us to the straight

path.’ O Allaah, guide us to the straight path, guide us to the straight path. How much importance is given to it?

GUIDANCE IS NECESSARY AND THERE ARE BOUNTIES UPON IT

If a person lives without guidance, then it is like an animal living. It has no value by Allaah. So; Allaah put the system of guidance into place. From Adam _ until Rasulullaah □. This is because it is most important. My friends, **the second thing is that whatever bounties of Allaah come, they will come upon guidance.** No one will get a bounty upon deviation. The bounties in the world, the bounties in the Aakhirat, upon what will they come? Upon getting guidance they will come. If there is no guidance, there will be no bounty of Allaah. In fact, Allaah will take recompense and punish. Guidance also has so much importance my friends; Allaah sent Rasulullaah □ and put guidance in place and revealed the Qur’aan. ‘Guidance for the Muttaqqeen’, ‘Guidance for the universe’. Those who fear Allaah will take guidance, and they will spread guidance among the people of the world. **So where is guidance? In the Qur’aan.**

Therefore it is said that the Qur’aan is also the guide of Rasulullaah □. Look, Rasulullaah □ is a guide to the entire universe and who is the guide of Rasulullaah □? The Qur’aan. When something resolute comes from above, a verse, and the Qur’aan shows the way, that do this. The Qur’aan is guidance; all the matter for guidance comes in the Qur’aan.

THE PROTECTION OF LIFE, WEALTH AND HONOUR IS IN DEEN

It is said that what should we do? It is in the Qur'aan. How should it be done? That is in the way of Rasulullaah . What to do? Look in the Qur'aan. How to do? Look at the life of Muhammad . The matter is complete. And if a person does not know what to do and how to do? What will happen now? He will go astray. When a person goes astray, then nothing of his will be safe. He has gone astray. Now, people will steal for they are astray, no-one will be in a peaceful state. They will steal and they will take the honour of a person too, and life will also go. Therefore, it is said that when a person goes astray, then nothing in the world will benefit him because he is not on the path. No-one takes responsibility of safety. If guidance is finished from the world, then there will be no safety in the world.

Three things are the world. Life; wealth, and honour. These three are the great branches of the world life, wealth and honour of a person. These three are the great parts and there is nothing greater with a person. **His life, his wealth, his respect. For all this, the effort is made.**

IN THE SAFETY OF THESE THREE THINGS, THERE IS ONE COMMAND FOR ALL

So it is said that if there is Deen in the world, then the three will be safe. Life will be safe, wealth will be safe and

honour will be safe, this is because Deen will teach not to touch the life of someone, they cannot touch the wealth of others, they cannot touch the honour of someone else, they cannot even touch the honour of a disbeliever. In our Shari'ah it is written that it is forbidden to backbite about a disbeliever as well. This is because his honour will be tainted. Why is his honour tainted? He is like this and like that, backbiting is done about him. So, backbiting about a disbeliever is forbidden just as it is forbidden to backbite about a Muslim. The Shari'ah shows justice that do you want honour or not? Then why do you bring the honour of others down? **My friends, our Deen will teach us the path of protecting life, wealth, and honour.**

THE MESSAGE OF RASULULLAAH ﷺ DURING THE FAREWELL HAJJ

When it was the farewell Hajj of Rasulullaah ﷺ, then whatever Shari'ah was revealed in the 23 years, the Qur'aan was revealed over 23 years; the summary of it was explained during the Hajj by Rasulullaah ﷺ. There were three big speeches during the Hajj. On the 7th, on the 9th and on the 11th of Dhul Hijjah. These have been recorded in the books, because Rasulullaah ﷺ was now to leave the world and he was bidding farewell to the ummah. So, whatever came before, it was explained in detail and now the summary was given. Look, these things have come; he was telling them and now is the time to practice.

Do not go astray after me, remain upon guidance, and remember, your lives, your wealth and your honour are invaluable things that you must honour. The life of every

person, the wealth of every person, and the honour of every person, a command of honouring these was given. This is because if these three are in danger, then the world will not be safe. Rasulullaah gave this message because through the effort of Rasulullaah . The Deen that spread, these three things were protected in it. In the era of ignorance, the caravans would be looted; the travellers would be caught and sold in the market. This used to happen in the era of ignorance that wealth would be stolen and the travellers would be caught and sold in the market. They would take them to a city and sell the person there and money would come from him too. The person would be made into a slave. Slavery ensued. So, the caravan would not be safe most of the time.

Therefore, people would travel in caravans; they would not travel alone. There was danger of life, danger of wealth, danger of honour. There were certain Sahabah who were sold during the era of ignorance and because of being sold, they reached Makkah and Madinah and they met with Rasulullaah . They got Islaam; otherwise they were brought and sold here. That was not their hometown; the oppressors brought them and sold them here. It was in their destiny that they got Deen; they met with Rasulullaah . This was prevalent during the era of ignorance. There was no guarantee of life and wealth. When Rasulullaah began his call, then calamities came to an end. I am explaining the benefit of Deen to you that people say that harm is caused on account of Deen and Deen is being spoilt, the religious are given a bad name. This is the wrong view. We must bring the correct view.

THERE WILL BE BROTHERHOOD ON ACCOUNT OF DEEN

The command of the Shari'ah is that when a traveller comes, then feed him and if he dies hungry, then all of you will be sinners. If a traveller dies hungry, then all the people of the area will be sinners. Like in the case of Janaazah Salaah; if it is not performed, then all the people of the locality will be sinners. So, this is the command of the Shari'ah. Therefore, every person will be asked whether he ate or not. Does he not have some need? Ask, these are obligations from the Shari'ah, not from the side of the traveller. Allaah has given the command to feed, if they die, then all of you will be sinners.

You will be caught by Allaah. This is the command of the Shari'ah. So, when Imaan spreads, then peace will come. Therefore, we call the world that if Deen spreads, then the people of the world will get peace through our Deen.

EXAMPLE OF THE RISAALAT OF RASULULLAAH

Just as the rainfall gives benefit to everyone, Rasulullaah says that the guidance that Allaah sent me with, it is like the rainfall from the sky. So, tell me, who does the rainfall from the sky not benefit? Who does not need it? Everyone needs it, otherwise how can they remain alive without water? This will dry if water does not come from the sky. He said that the guidance that Allaah sent me with, it is

such like the rainfall from the sky. Benefit for all, life for all, therefore, we give great importance to Deen. We give great importance to guidance because without it, the world will not be safe. Deen has great importance; guidance has great importance. Therefore, Rasulullaah □ brought means of guidance, i.e. he brought the laws of Allaah and he brought the effort of the commands of Allaah.

The effort of things was going on from before. Landowners were making effort, people in factories were making effort; shopkeepers were making effort.

THERE WILL FIRST BE DIFFICULTY IN THE WORK OF DEEN

Rasulullaah □ brought the effort of Deen and Rasulullaah □ called towards it. Do you do the effort of the shop? Yes, make effort of Deen also. Then he called the trader. The people of Makkah were traders. Hadhrat Abu Bakr was a trader. Hadhrat Umar was a trader. All the great people were traders. He called them; that you go out for your trade, so go out for my work as well. Do you put wealth into your trade? Yes, put wealth into my work as well. Then what will happen? You will become a person of Imaan and then Allaah will solve your issues on account of Imaan and on account of Deen.

So, the trader accepted the call of Rasulullaah □ and religiousness came into their trade and they became religious. Their trade did not come to an end, but it increased. The sustenance of the people of Madinah increased. They had difficulty for a few years in making

the line because difficulty will come when making one’s line, was the line made? Yes. So the sustenance of the people of Madinah increased, in just a few years and it increased so much that the Muhaajireen that took the land of the Ansaar, they returned it. Brother, take your land back, take your house; you gave it to help us. Now we are not in need of help, Allaah has made us independent.

Take it back. The land was returned so the Ansaar became worried that we gave all this in lieu of Jannah. Now our deal has been returned. It was a deal for Jannah, what happened to it? It was returned. Will we get it or not? So it was said to Rasulullaah that you said that help and Allaah will grant you Jannah, so we have helped. He said that Jannah has been given and the help was returned. The land, home, it has been returned. Then what happened to the Jannah; will Allaah take it back?

He said, “No, Jannah is yours, and take this as well, take your house, take your land, no-one will take it. Allaah will not go against his promise and the work prospered, sustenance did not decrease, but Allaah sent the blessings of migration down because Madinah was the place of migration. Muslims migrated for the sake of Imaan, they left their homeland, and now Allaah gave the blessings of migration.

THE LAW OF ALLAAH

This is the law of Allaah that when commands will be fulfilled; then the blessings of the commands will come down on earth. When they break the command of Allaah, then Allaah will take the blessings away and the person

will be worried for there will be no blessings in his means. **Imam Ghazali ↦ has written that Allaah does not take the means away; he takes the blessings of the means away.** The means deceive and the original thing that Allaah gives, the blessing of it is taken away, like the current is taken away. Now, all these bulbs are placed here, there are fans here and everything, and the current? The current is taken away; there is no current coming.

So, it is said that blessings are taken away. These means are increased for them. If they fulfil the commands, then Allaah will grant them blessings in His commands, i.e. the world will become easy. When the Muhaajireen emigrated and the people of Madinah fulfilled the command of helping, then Allaah sent blessings of migration upon the Muslims; that takes, take the blessings of migration. The command of migration was completed from four sides, the men, the women, the poor, and even the ill migrated. An ill person cannot go, but migration? He says to his son that takes me with, there is a command from Allaah to migrate. I cannot stay here. You are ill such that whenever you take me, then the person passes away on the way. He went before his illness, he did not reach Madinah, Allaah revealed the verses that he who migrated from his house and he does not reach, Allaah has written the recompense for his migration.

He will get it. The rest of the conditions are not in his control. And this person has acquired the reward; he has two or three homes. Wherever he wants, there will be a home for him. Hadhrat Zubayr was a poor person; he was the paternal cousin of Rasulullaah , a poor man. When blessings came, then it came in every place, in the home,

the home in Madinah, a home in Shaam and a home in Iraq. He is buried in Iraq. Where he went, he stayed, what was this? He was given blessings. **So, guidance came first, bounties came later.**

He first took guidance and the bounties did not go anywhere, they were behind him. And my friends, if guidance is lost, then the blessings of the divine bounties will be taken away. Now there will be difficulty. May Allaah save us. Aameen.

THE SPECIAL WORK OF THIS UMMAH

So, my friends, remaining firm upon guidance and making effort for guidance, this is the special work of this ummah. Live upon guidance, make effort for guidance, the Muslims who will involve themselves in the means of guidance, those very means will give them blessings. They used their means for guidance, their lives, their wealth, their time, and they tired themselves for guidance.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to say, the meaning of which is that brother; the world is a place to tire yourself, and Jannah? It is a place of rest. Who needs to rest? The person who was tired. A person comes here for the effort upon the commands of Allaah. He is on the path to rest. On which path? On the path to rest, that in the world, Allaah will give rest to a person. The Ahadith state that make effort for the Deen of Allaah and when you make effort for the Deen

of Allaah, then Allaah will remove the grief from the hearts and the worry from the hearts.

Now peace has come because there is rest. This is the path of Jannah. So, the effort and striving of the path of Allaah, it is one of the doors of Jannah. So, when you do this, then Allaah will remove the internal grief and worry. Peace will come; this is because this is the path of peace, the path of rest. So, peace is on the path of Jannah. When the dweller of Jannah will go to Jannah, the first thing that he will thank Allaah for is, 'All praise is due to Allaah Who has removed this grief from us.' Allaah will remove whatever tiredness there was. Allaah has appreciated us. The dweller of Jannah will say, 'Indeed our Rabb is definitely forgiving and appreciative.'

THE WORLD WILL BE MADE ENJOYABLE FOR THOSE WHO OBEY THE COMMANDS

So, Hadhrat used to say that this is the place of becoming tired and Jannah is a place of rest. So, whatever tiredness comes in the path of commands, it has a separate type. We must not tire ourselves for things, but upon the commands of Allaah. Do it and see that how much light will be created within on account of this tiredness and how much peace a person gets. It will make the world enjoyable. The people of lust will have no enjoyment in the world and those who follow the commands will have enjoyment in the world. Enjoyment will be placed here. Understand an example of this.

EXAMPLE OF ACQUIRING ENJOYMENT

Look, make two people sit down. **One person who is fasting and one person who is not; at the same plate.** Tell me, who will have more enjoyment at the time of Iftaar? The person who was fasting or the person who was not? The joy, the enjoyment that the person gets out of fasting, the person who was not fasting will not get, whereas both of them are eating and they are drinking the same water. **It is not the enjoyment of the food; it is the enjoyment of the command.** He is also eating food. The Hadith states that a fasting person has two joys, one is at the time of breaking his fast, and one is at the time of meeting his Rabb. The cash reward is here. This is the enjoyment of the command, not of things. Yes, this is the reward of guidance that a person is eating one thing, he is enjoying, the others are not, whereas the same thing is sweet for both people. It will be salty for them both.

There is a great difference between the two. Make a group sit down, make a fasting group sit down, and a group who is not fasting at the time of Iftaar. Look at the inner condition of them. It will be different. So, if Deen comes, then their world will also be enjoyable. All his things are simple but they have blessings because it is the decision of Allaah that when Muslims will establish the commands of Allaah, so Allaah will first establish blessings for them on earth and it will be the blessings of commands.

EXAMPLE OF ACQUIRING BLESSINGS IN THINGS

Like the family of Ibraheem _ were given the blessing of Zamzam water, why? Because they underwent difficulty for the sake of commands. So, Zamzam water was taken out for them. The blessing remains until now. This is an example. When a person will sacrifice his life and wealth upon the commands of Allaah to be established, then they will first be given blessings in the world. Through these blessings, their work will be made easy in the world. The living has the example of this in Zamzam water. This is a small family that was placed there hungry. They were thirsty and then Allaah made the blessings apparent. He gave them a special type of water. There is no example of this water. The blessings, my friends, it is of the commands. So, when a person will tire himself, sacrificing and fulfilling the commands of Allaah, then they will see.

If they break the commands of Allaah in his lust, then it will be taken away. Now, Allaah will increase his needs. Blessings will not increase. Needs will increase. Now the needs have increased, and they are not fulfilled. Now the person is worried, concerned, in his state of lust, his needs will be increased and in the path of commands, blessings will increase. Then this work will be made easy.

THE ADVICE OF HADHRAT UMAR ↔

Hadhrat Umar ↔ used to say that join your concern of the world with the concern of the Aakhirah. Then, Allaah will

suffice you for your concerns of the world, i.e. he will help. He will show the path. Therefore, we are given the importance of Deen that Deen is important. So, the matter will be solved, it will be solved through Deen. This is because Allaah will be with a person on account of Deen. If not, then Allaah will remove His help. He has no issue; He will just make the matter forgotten. Therefore, Deen has importance.

THE HELP OF ALLAAH WILL COME WITH DEEN

We must understand that we were created for Deen and there is a great demand of Deen upon us. Great help from Allaah will come through Deen. Without Deen? There will be no help without Deen. A person will be worried. And where will the worry come? First it will come in the hearts, then in means. First there will be worry in the hearts, then it will progress and in whatever means a person has to pass his life; the business of the trader, the area of the ruler, the factories of the factory owner. In whatever means a person passes his life, there will be confusion. First it will come in the hearts, then there.

This is because there is irreligiousness; the obligatory duties are left out. A person will get involved in Haraam. He does not even have that Imaan to save himself from Haraam and to establish the obligatory duties. A person must make so much Imaan, otherwise he cannot be saved from Haraam and it will be difficult.

THE ADVICE OF THE SAHABAH

Therefore, the Sahabah would say that we first learnt Imaan; they went in the path of Imaan. They made the effort of the path of Imaan, and first learnt Imaan. They created so much fear in themselves that saved them from Haraam. They made their link with Allaah that made them fulfil the obligatory duties of Allaah. A person does work with those who have a link; that my link is here.

AN EXAMPLE

So, create a link with Allaah, create the fear of Allaah. Whatever fear is created, it will save a person from Haraam. Whatever link is created, it will take a person to the commands. There are two wires. The electricity circuit also has two wires. They are separate. In the same way, Imaan has two wires. One is to create fear and the other is to create enthusiasm. Through fear a person will fulfil the commands of Allaah. It is the command of my Allaah. Behind it are all the bounties. Behind it are all the blessings. And this? This is the path that has been forbidden by Allaah. Behind it is all the punishment. One is cold and one is hot. These are part of Imaan. **The hot wire is the fear of Allaah; that wakes a person from sleep. Fear makes a person awake from sleep.** So sleep goes away. Therefore a person must create the fear of Allaah because his fear will make him move.

A PERSON WILL HAVE TO CREATE THE FEAR OF ALLAAH IN HIS HEART

The Hadith states, 'He who fears goes quickly, and he who goes quickly will reach his destination.' A worker leaves quickly because the bus will depart, the car will leave. So, he comes an hour before, and if he misses a Rak'ah, then no problem. It will be performed later. This is because he has no fear of missing a Rak'ah. He has fear of the car leaving, he will not come for the first Rak'ah; the Rak'ah can be missed. This is because he has no fear of the path. So he does not practice on the command. The Sahabah would say that we learnt Imaan; this created the fear of Allaah. It made such a link with Allaah that put them onto the commands of Allaah, i.e. it will first make them do the effort of Imaan.

Brother, come onto the effort of Imaan in your work so that fear can be created within. That fear will teach you justice. So, a person who fears will exercise justice because he fears injustice, he fears oppression; that my hand oppresses. My neck will also be cut. So he did not fear, justice will teach. It will make him fulfil the rights of the creation of Allaah. This is because he feared that what will happen to me. Subsequently, he fears. The one who does not know how to swim will fear water, that how can I go into the water? What answer will I give Allaah? Because he does not repent, he goes into the water and he fears. The person whose Imaan is made, it will not let him

to go to Haraam. **So, the Imaan that saves a person from Haraam today, that Imaan will save a person from Jahannam.**

THE EXAMPLE OF PROMISES BEING FULFILLED THROUGH IMAAN

So, the Sahabah would say that we learnt Imaan first. In the path of Imaan, effort is made on Imaan, and Imaan is made. Now Imaan is in vogue. Fear was first created and the fear makes the person move. The person created enthusiasm of the promises of Allaah, that Allaah has promised a certain thing. He had conviction of these promises as though he was witnessing it. Hadhrat Ali took six dirhams from the hand of Faatimah and gave it to a poor person. Faatimah said that there is no money for flour at home. This is for the flour for the children.

He said that what is the problem; when the beggar came, I gave it. Why? Because it is the promise of Allaah that He will give us. This is a matter of a promise; it is a matter of the sustenance of each person. Yes, Imaan. So He will give. There is no money for flour, so what happened? A person came with a camel. He came to make a deal to purchase the camel. He said that he is prepared to buy. However, you have no money, give it later. It was a good era. He said, "Give it later." How much? The price was decided at 100 dirhams. He kept it and said that I will give you the money later. The deal was done. He went away, giving the camel. A little while later, a second person came. He saw the camel in front of the door. He asked,

"How is this camel?" I bought it, do you have intention to sell. Hadhrat Ali ؓ said, "Yes. I intend to sell. For how much?" he decided on 160. He immediately gave the amount. He said, "Here, take it."

He took the camel and went. The person came enquiring about his money. He said, "Yes, take your money." He gave him a hundred dirhams. Now, how much was left? Six or seven came, what is this? It is the promise of my Rabb, 'He who come with a good deed, he will get ten the like thereof.' Allaah has given me sixty; take it, here. So, they saw the result of the conviction they had in the promises of Allaah, that he gave six dirhams and he got sixty.

THE PROMISES OF ALLAAH ARE RECEIVED BY THOSE WHO SACRIFICE

A person will not simply get now, that take this Dirham. A greedy person does not get. Those who sacrifice will get. If we do in greed that we give someone six dirhams and we think that we will get 60. This is greed. He gave out of sincerity. For Allaah. He did not give out of greed. Who is addressed by this? To those who make sacrifice, that upon those who sacrifice, Allaah will cause a river to flow out of His grace. Take, sacrifice is a great thing for Deen. **Therefore, the Muslims are told to sacrifice their lives and wealth for Allaah. Allaah will grant them blessings in their means.** Those people who use their means in lust, their blessings will be taken away. Now, not even a hundred will be sufficient for them and a thousand will not

be sufficient for them. They had so much conviction there that Allaah gives; His promise is true.

So, first have the conviction, upon this, the matter of Allaah will be done. It did not just happen. Therefore, they said that we learnt Imaan and then learnt the Qur’aan, i.e. the command of the Qur’aan was completed. Therefore, my friends, for the people of every work and every task it is necessary that they make their Imaan for success, the Imaan that will bring them onto the commands of Allaah, save them from Haraam and make them establish the responsibility given by Allaah.

THE ADVICE OF MAULANA YUSUF ↦

So, he said like this that whoever takes up responsibility, accordingly, Allaah will help him. **Take up the responsibility given by Allaah, of Deen; then take the help of Allaah.** There is one law for all. Fulfil the responsibility and take the help. It will not happen at first, but first the roots of Imaan must be made strong, then the fruits will come. So, this water is given to the roots of Imaan through sacrifice. This is what Maulana Yusuf ↦ used to say that from your earning, give time to Deen because earning has taken all of one’s time.

THROUGH EFFORT, STEADFASTNESS WILL BE CREATED

Now, for the work of Deen, not only time must be given. The obligatory duty will be missed out. **When a person will leave the obligatory duty, then his Imaan will become weak.** It will not save him from Haraam. Now, he cannot establish the obligatory duties because his Imaan is weak. Now, he will not perform Salaah. He does not have so much Imaan even to perform Salaah, to wake him up for Salaah. He has no steadfastness.

Steadfastness is acquired through effort. Punctuality on the command of Allaah is called steadfastness. A person will get this through effort. Therefore it is said that a Muslim takes time from his earning and spends it in the effort of Deen. He uses his wealth from his earnings in the effort of Deen. This will become means of guidance for him. The more sacrifice, the more guidance, the more bounties. For every command, a person must give his life. He must use his life for Deen. He must give his life for Da'wah. By giving his life, the colour will come. By using wealth, the colour will not stay. Use wealth on someone who does not perform Salaah, will he begin to perform Salaah? No. However, a person makes the effort of Salaah, he will become punctual on Salaah. By using life, the colour of Deen will come. Not only by using wealth, therefore, wealth is not asked for.

A PERSON MUST USE HIS LIFE AND WEALTH FOR THE DEEN OF ALLAAH

Wealth is not sought in the path of the Nabi that bring money to the path of the Nabi. ‘I do not ask for wealth’. But, whose is it? Come onto the Deen of Allaah; then use your wealth. **Once life and wealth is used, then the means of guidance will come.** So, we have been created for guidance. Therefore, use your life and wealth in your individual and collective life for the Deen of Allaah. Allaah will grant guidance in the individual and collective life. Then people will come onto Deen. The locality will come onto Deen. The city will come onto Deen and country after country will come onto Deen.

THE GLAD-TIDINGS GIVEN BY RASULULLAAH □

When the effort of Rasulullaah □ took place, then ignorance came to an end and truth came. People took it to be their good fortune and left their first routine, because it was ignorance, and this is the truth. There was no force there. However, he made effort and enlightened this; then Allaah j granted His help, that whatever you take and move with, Allaah will bring it about through His power. So, those who had enmity left their enmity for they were ignorant. They sought forgiveness for whatever they did out of ignorance. They left their enmity and were ready to give their lives. Yes, why?

They now understood. So, the enmity of the enemies was finished, guidance came into their hearts. So, guidance will come upon effort. **Therefore my friends, Rasulullaah gave Deen and he gave the effort of Deen to every Muslim.** Therefore, Hadhrat would say that give time from your earning so that you may establish the effort. So, we will first get guidance and then through us, others will get guidance. Rasulullaah gives glad tidings that good news for those servants whom Allaah makes a means of spreading goodness, for whom? That on our hands they got goodness. He got goodness and he got goodness.

So, these are fortunate servants that Allaah made them means of spreading good and wiping out evil. So, some fortunate ones are such that the locality gets guidance, some fortunate ones are such that the city gets guidance (through them), some fortunate ones are such that countries upon countries get guidance through them, like Hadhrat Umar spread guidance in country after country. Yes, ability has been placed in this ummah. Great ability, such that through them, Allaah grants guidance to nations, and they will come onto guidance themselves. They have been given the effort of sacrifice.

OUR SUCCESS LIES IN GUIDANCE

Therefore, my brothers, our success lies in guidance. ‘They are the ones on guidance from their Rabb and they are the successful’. **First they get guidance, then success.** If there is no guidance; then there will be no success because the means by which guidance is taken away, the means will also be taken away, both are left. A person got nothing. Therefore, the way to save yourself from loss and

harm in the world and in the Aakhirah is the effort of Hadhrat Muhammad , establish yourself on his path. So, this will be brought into the world with this intention. Then, whoever makes intention and effort; there will be help from Allaah for him.

OUR RESPONSIBILITY

Therefore, my brothers, there is a request that every person should make a routine and he should give some time for Deen from his earning. This is not customary talk that is given here, that this is a custom of a talk after Maghrib. No, this is talk of responsibility, not of custom. We are being reminded of our responsibility that each one of us is responsible to use his life and wealth, on Imaan, on worship, on character and on his final need. This is because we have needs, we shall earn. So, the first three branches are necessary. Therefore it is said that take the step and first spend three chilla in order to understand, to learn. Then your entire life to act. You will do by consultation throughout your life keeping the world before you.

So, the help of Allaah will come in terms of the entire universe, i.e. the message of guidance will be for everyone. So, speak for this. And look, as long as our Tashkeel is not made, do not get up from here, do not do like children. Yes, we are not small children. We are understanding people; responsible. So, make the routine for this that first those who are going for four months should give their names. Do not get up, but tell others and earn through others. And do Da'wah by striving. Ta'lim teaches us to do

completely, it explains the law, it lifts us to work and then we find help.

GIVING GUIDANCE AND HELP UPON IT IS THE WORK OF ALLAAH

This is our responsibility my friends. Of every Muslim, that he should make himself religious and Deen should come into the world. Therefore, make effort for this. Guidance will come ahead. Allaah will give that. Giving help is the work of Allaah, not our work. Whose work is it to give guidance? The work of Allaah. He will give us the same guidance. He will give people the same guidance. However, my friends, if a person delays, then work will not get done, the one who delays will be deprived and the one who works and is concerned? He is fortunate. Yes, it is correct. It is something great and he delayed. He did not want to take the burden on his head.

So, whoever does not take responsibility, he will not find help. The Hadith states that the help of Allaah will come proportionate to the amount of responsibility you take. Clear talks were given. Clear, that the help of Allaah will come proportionate to the responsibility taken up. If responsibility is not taken, no help will come; it is not easy to take the help of Allaah. A person will have to take up responsibility. A farmer puts seeds in his farm, so Allaah will let his seeds grow, why? Because he fulfilled the responsibility. Allaah is true in His sequence. If the person does not put the seed? He will get nothing and he makes Du'aa' the entire night and he does not put the seed, will it grow? It will not grow.

THE ADVICE OF MAULANA YUSUF ↦

So, we get Du’aa’ and Da’wah. Du’aa’ and Da’wah that go out in the path of Allaah and make your conviction strong. Make your Imaan, Deen, and environment, then make Du’aa’. First difficulties will come, then success will come. Maulana Yusuf ↦ used to say that the path of truth, there will first be barriers and difficulties in the path of truth. After this, there will be dislike, and then what will happen? Disliked things will occur at first and it will end in success. This is the way of Allaah that there are disliked things in the beginning, then success will result, be pleased, difficulties will end. ‘Be pleased with the trade that you did with Allaah.’

You have not traded in something fake; you have made profit, why? You used yourself for Allaah, He is not fake, be pleased. Allaah says that be pleased. Rasulullaah says that receive glad tidings and have hope from Allaah of such conditions that will please you. However, it will take a little while. In this time, finish your work so that the result that comes later, it will be grand. Therefore, complete your work; fulfil your responsibility.

OUR LIVES ARE TO FULFIL THE COMMANDS OF ALLAAH

Therefore my brothers, this Da’wah is given and every Muslim should make his mind up that my life is for Allaah. For what? For earning? My life is not for earning money;

my life is to fulfil the command. This is why Allaah has given me life. That is why a person will be questioned as to how he spent his life. If he was given life to earn, then he will not be asked. He can earn how much he wants. He will be asked that in what did he spend his life. So, what is our life for? It is for the work of Allaah. What is our wealth for? It is for the work of Allaah. 'Say, indeed my Salaah and my Hajj rites and my living and my dying is for Allaah, the Rabb of the universe.' Everything of mine is for Allaah. A person must make his mind that our entire life is for the sake of Allaah.

Why? Make the intention that we will use our life in the work of Allaah. That is why we were created. We have been made valuable. **One day in the path of Allaah is equal to a thousand days.** It is very valuable. Every step taken in the obedience of Allaah is valuable. So, the entire life of a person is valuable. For His Deen; for His work. If we will do work in the correct direction our entire lives, then Allaah-willing, our work will become that of Deen and whatever job we do, it will be of Deen. Our needs will also come upon Deen; our weddings will also come onto Deen.

BY MAKING EFFORT ON DEEN, A PERSON WILL HAVE TO MAKE THE PATH

A person will have to become a person of Deen. Therefore, it is said that first make effort and make the path. Then religiousness will come, like water comes from the stream, it makes a path. The pipeline is set right, now water will

come to every place, water will come to every corner. Where there is a tap, why? The line is correct. So, make effort, and make your line correct. Then, your entire life, there will only be Deen. Your trade will spread Deen. A person will trade and he will spread Deen. He will work and spread Deen because he is religious.

A REPORT OF MAKING EFFORT UPON DEEN

We had an Arab brother who went to Europe. The embassy people did not let him enter. They saw something and closed him inside. There was a jail inside. There were other people there too. He was saying that there are many people here and this is only one person in Tabligh. They said that there are many Muslims here. He immediately made effort among them. The rows for Salaah were formed there and Salaah was performed. They said, "What has happened?" An Arab person came, even if he was locked up, do you know what he will do? So, there was Deen there too.

Like Yusuf _ was imprisoned, and there was Deen there. It is the path of the Nabi. The people were astonished that the rows are formed. People have begun to perform Salaah, so what happened? A person came, he met everyone, hugged everyone saying that O servants of Allaah, lives are being wasted away. Do the work of Allaah. Perform Salaah. Remember Allaah. So, the heart is affected. Wherever he goes, he speaks of Allaah. So, it was not anything wrong. What does he do? He puts them onto the straight path, even in the jail.

People are speaking. Whoever goes, he explains. I have a nephew in England. He was making a calendar. I said that of what use will be the calendar? He said that I shall take it to the jail. Why? Because Salaah is performed in the jail and he said that the people of the jail said that come here, explain to them so that they may straighten out. When you come it is good. When a person comes to explain religion, then what will he say? He will say very well. He said that we are going, so he says, “Explain. All these sinners are sitting here.” So, the people of the jail told him to make a calendar; Salaah is performed. The calendar will be hung here; people will perform Salaah.

Tell me, it is the work of Allaah. It is a good thing, is anything wrong? So, he says that he came here and explained to them, they came here on account of a sin. They stole and came here. What will we do with them? You tell us. Give Da’wah, then they will be reformed. Understood? There is great work there. Anyway, it must be done in every condition. Our entire lives are for it. May Allaah protect us from the worries of the jail. Yes, but our life is for this. So, the path must be made.

IT IS NECESSARY TO MAKE A DEENI TEMPERAMENT

Therefore it is said that made effort so that the path can be made. Do not delay it. The wealth that Allaah has given, the life that Allaah has given, it was given for Deen. This is our lesson. **The person misunderstood that we can spend our lives and wealth how we want.** This is wrong. What is the correct path? That our lives and wealth are for

Allaah, as Muhammad explained, we should do. The sequence is one, that of Muhammad . The command is that of Allaah's. Then, we are people who tread the path of the Shari'ah correctly. We will become religious. We will become people of Deen.

Friends, therefore it is said that make effort so that the temperament is made that of religion. Then, digest the talks of Deen. **When the temperament of a person is not of Deen, then the talks of Deen will not be digested.** Therefore, when a Muslim will do work, he will make effort; his temperament will become religious. Then, he will have a temperament of believing; then he will move. Therefore, it is said that first make effort, then Deen will come. Yes, and glad tidings will come from Allaah. That which the Ambiyaa' gave. There will be blessings in the world; there will be recompense after death.

TASHKEEL

Therefore, make the intention that Allaah willing, we will do it. And those who go out should not destroy their time, but they should value their time. Many people waste their time. The call of ours goes from here is that instead of wasting time; increase the time. A person came for one chilla; he understood many things, do the complete work and go. He came for three days, he understood everything; he spent the time well and went. There is one step of four months; this must be spent. Make this intention. Even if a person has little money, he should complete the time, why? If your money is left, then you will go walking, some by

transport, the mind-set must be made. Look, time is of essence. We are asking for time.

A poor person should also complete the time and those who have wealth should also complete the time. The effect will come about by completing the time. By destroying time, destruction will come about. Now take the courage and speak for four months and as long as our Tashkeel is not made, we should remain sitting here.

وآخر دعوانا ان الحمد لله رب العالمين

RESPONSIBILITIES OF A BELIEVER

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

My beloved brothers and elders, we have a few responsibilities from Allaah. These responsibilities are of various types. We must make ourselves so religious that we have conviction of the being of Allaah from within. We must have conviction of success in His commands and we must create the fear of Allaah. We must build the

conviction that Allaah does, and there is failure in disobedience to Him. This must come within us so that we become those who establish the responsibilities of our lives.

OUR FIRST RESPONSIBILITY AND LESSON

The first responsibility is that so much Imaan must come within the Muslim that will make him establish the commands of Allaah. Save him from the disobedience of Allaah. In whatever condition Allaah keeps him, he follows the commands of Allaah and he stays away from His disobedience. His life must be used correctly, his wealth must be used correctly, this is a lesson of our lives that we must remember. If we fulfil these responsibilities in these conditions, then every condition of ours will give success. In poverty there will be success, in wealth there will be success, success in illness and success in health.

CONDITIONS COME AS A TEST

Conditions are for a test and Deen is for success. This sequence has been taught by the Ambiyaa'. Correcting ones condition will not do the work; but by making one's Deen, the work will be done. Life changes. First there was childhood, then youth came; then old age comes. Just as the condition of life changes, in the same way, conditions in the world change. **Therefore, acquiring success through conditions is deception.** Those who see success

in terms of conditions are deceived. True success a person will get through Deen. The condition is for a test. Then, in whatever condition Allaah puts a person; he will take the Deen of every condition.

EXAMPLE OF CHANGING CONDITIONS

Just as the **Salaah times change** and the times of the other forms of worship change, i.e. the season changes, winter comes, heat comes, rain comes, **but the command remains in its place.** Sometimes the fast is long because the day is long. Sometimes the fast is short because the day is short. Sometimes Salaah is performed in the cold, sometimes in the heat. Sometimes **Hajj** is in winter, sometimes in summer. So, **the season will change, the command will remain in its place.**

THROUGH DEEN, COMMANDS WILL COME AND A PERSON WILL BE REWARDED UPON CONDITIONS

When a Muslim understands his responsibility and becomes a person who fulfils the commands of Allaah, then Allaah will grant him the bounty of His commands and he will give him the bounties of conditions. If he fulfilled the command in conditions of difficulty, then he will get the reward of that command and he will also get the reward of the difficulty experienced. No condition is of harm. If Allaah has given comfort, means, and a person fulfilled the command in it, the right of Allaah was

fulfilled; then this is a grateful servant. He will get the bounty of the command and his means. He used his conditions in the correct direction and he will get the reward for this.

My friends, therefore, **in every condition, Allaah has kept the link of success with His commands.** Conditions will change. This is a separate work, our effort; our practice must be such that makes us fulfil the command in every condition. So, our first responsibility is that we should make our being such that in every condition we fulfil the command and in every condition we become those who take success.

THE LIFE OF PEOPLE IS COLLECTIVE

My friends, just as in our personal lives, we fulfil the commands, we do not only have personal lives, but we are with our Deen. And our Deen will show us communal living. It will teach collective life. The lives of people are mixed; the lives of animals are not mixed. The moment a person is born, relations begin. Where a child was born, relations begin. This is his maternal family, this is his paternal family, this is his tribe; this is his hometown. This is his wealth; this is his property.

THE DIFFERENCE BETWEEN THE LIFE OF MAN AND ANIMALS

There is a difference between the life of man and animals. There are no links and relations in the lives of animals.

Who is the mother? The father? They do not know. **Therefore, on account of these relations, there is no responsibility.** Allaah has made our life mixed. We have relations with many things. Therefore my friends, our Deen explains to us that just as we become religious in terms of our being, whoever we are related to, and whatever matters we are related to, e.g. a person has a business, a person has land, a person does a job, work, he has a house, a tribe, a family, because our family is mixed, we have relations. In terms of relations, there are rights upon us. The demand of these rights is that on account of rights, these should be recognized and these rights should be fulfilled such that what is this right? What right is upon him?

A PERSON MOVES WITH HIS ENVIRONMENT

Because our lives are mixed, our environment is like that, that is why together with our personal lives, we should make our environment religious. In our environment, our lives should be that of the commands of Allaah. The environment of a person begins at home. He lives in his home; there is an environment at home. An environment is in his locality. An environment is in his city; his province, his town. This entire thing is called his environment. Where he lives, where he goes for his needs, he comes, goes, all this is his environment.

OUR SECOND RESPONSIBILITY

So my friends, **our second responsibility is that we should make our environment.** The Deen in which we have conviction of success, that same Deen, that same environment, that same environment should be made around us. A person always goes with his environment. If his environment is religious, then he will become religious. If his social dealings are religious, then he will live a religious life. If his environment is not religious, then slowly his environment will make him irreligious.

THE ENVIRONMENT AFFECTS A PERSON

My friends, this is the world. If the environment is cold, the cold will have an effect. If the environment is warm, the heat will have an effect. This is because the environment affects people. This is his nature. Therefore, in Deen, this responsibility has been placed on us that whatever Deen is in our personal lives, it should come into our environment. That is why Deen comes and the effort of Deen comes. Just like there is an environment of farming at a farm, and effort of trading in business, in the same way, with Deen comes the effort of Deen, i.e. learning this conviction, learning this deed in our environment.

If we learn and teach, and become those who go out and take others out, then there will be inner strength created and that power will move us, it will correct our environment. **Like there is a child, if he gets a religious environment, then he will become religious.** If the child is dumb, he does not speak, he does not hear, but he gets a religious environment, then Deen will reach even that

dumb child. He understands the Azaan, he understands Salaah, he understands Du’aa’, he understands Qur’aan, to the extent that he even knows Allaah, whereas he does not speak, he does not hear, why? This is because his environment is that of Deen.

THE ADVICE OF RASULULLAAH

Rasulullaah says that every child is born upon natural temperament. Then its parents make the child into a Jew, Christian or fire worshipper, i.e. the environment of the parents. The effort of the parents makes the child such, otherwise Allaah created him for Deen. Allaah placed ability to tread the path of Deen within the person just as Allaah creates the seed and He also creates the ability to grow within the seed. The seed that we grow and acquire in the season, that seed can grow again. Allaah has placed the ability within it to grow. If it gets the environment, there is effort. In the same way, every person can do great work of Deen and he can fulfil great responsibilities because he got the environment.

Therefore my brothers, we have the responsibility upon us to make our environment religious, to make our home religious. We must make the environment at home religious, in our areas, and our cities - we must make the environment.

RASULULLAAH PUT THE UMMAH INTO MOTION

Rasulullaah put this ummah into motion. He gave them Deen and through Deen, he put them into motion just as water is made to flow. The water will remain pure and it will purify others. It is flowing water. It is going from the top to the bottom. In the same way, through his effort, Rasulullaah taught the way to the ummah and put them into motion so that their Imaan can be put into motion. Their knowledge can be put into motion. Whatever goodness Allaah placed within him, and by making effort, whatever he acquired. Placing the second responsibility, he put them into motion so that their environment could be made.

The entire environment of Madinah was religious because it was put into motion. Mus’ab bin Umayr ؓ went to each home and made effort and he made every home religious and taught them the Qur’aan. So, he made the environment religious. This is our second responsibility.

OUR THIRD RESPONSIBILITY

My friends, **our third responsibility is that we have been created for the whole world.** Allaah has created this ummah for the entire world and He revealed the Qur’aan for the guidance of the entire world. He sent Muhammad to the entire world. So, the Qur’aan explained the commands of Allaah and the method was shown by the life of Rasulullaah . Then, my friends, Rasulullaah put this into motion and such motion that the entire ummah stood up. **Such a day passed over Madinah that that the entire Madinah was emptied for the effort of Deen. There was no man there, not a single man. The entire**

place was emptied for the protection of their Deen and they were put into motion to spread their Deen in the world.

THE DEEN OF EVERY BRANCH WILL GIVE VIRTUE

My friends, the third responsibility on us is that we should speak of Allaah throughout the world and the life of the commands of Allaah and Sunnah of Muhammad □ should come alive. In whatever branches and works people are, Deen should also come into those branches and works, i.e. Deen should come into the trader and Deen should come into his trade. Deen should come into the landowner and Deen should come into his work as well. Deen should come into the workers and Deen should come into his work as well. Whatever branches of our life there are, those that have been established for our needs, Deen should come into them as well. When Deen will come into them, then those branches will bring such virtue to us like Salaah, fasting, zakaat or hajj. We read the virtues of these.

THE VIRTUE OF A RELIGIOUS TRADER AND WORKER

If Deen comes into the trader and Deen comes into his trade, then through his trade, Allaah will grant him virtue, just as there are virtues of worship. In the same way, the true and believing trader will be with the Ambiyaa', the martyrs and he will be in the shade of the 'arsh of Allaah. A worker brings Deen into his life, so the Hadith states that

the worker who does his work, gets tired and comes at night, Allaah will forgive him that night. Just like the person who gets up from the circle of knowledge, the person who sits in a circle of Dhikr, he is forgiven. In the same way, this worker is forgiven. In the same way, our work, these are our branches, collective, individual, by Deen coming in them, we will get the virtues of these branches just like we get virtue for worship.

The general effort is such that it will make our world into Deen, whether it is food, drink, clothing, wedding, whatever work there is, it will bring it onto Deen and through this work, not only will our needs, but just as our needs are fulfilled, Allaah will grant us the virtue as well. Therefore, no Muslim will go from the world being harmed, in fact, he will leave this world having made it religion. Allaah will give him the reward of using the world as well and He will give the reward of fulfilling the command as well.

TASHKEEL

My friends, this is a scale, a sequence. The means that Allaah has given the Muslims, they were all given in the world in order to bring Deen about. Therefore, we must bring our lives onto this effort in a general way. By making effort, we must establish Deen in every branch. Then, Allaah willing, every line of ours will be made in accordance to the pleasure of Allaah. Our conditions in the world will be corrected and Allaah j will also correct the conditions in the hereafter. So, brother, make the intention to establish this Deen and speak, that Allaah willing; who

is ready for this? We must spend our lives in this and we must make this effort throughout the world.

INTENTION AND ACTION

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

My beloved brothers, just as the Maulana explained, we must listen and we must understand, bring the talk within us and we have to move for this. We must not leave and go.

THE END OF EVERY DEED IS THE FIRST

My friends, an action will be correct when the first is at the end. If an action has the first, not the last or the last and not the first, it will not be an action. Actions/deeds are capital. You perform Salaah, begin with Takbir, this is the first part of Salaah and it is completed upon Salaam. This is the end. Both of them should be present; then the action of Salaah will be correct. A person keeps a fast, he does not break the fast, there is staying away until it ends. It will end on its own because there is no time, so it will end on its own. However, a person brings it to an end through his intention and opening the fast, this is the end. So, it ends on its own because when the sun sets, then where is there place for fasting? Night has come, so it opens on its own. But no, starting the fast and ending the fast, both are Sunnah. This is with every action. People perform Hajj and Umrah, so they begin Ihraam with ‘Labbayk’. When they performed 2 Rak’ahs, they said ‘Labbayk’ and the Ihraam started. Now it will remain till the end and when he shaves his head, then the last action will begin.

Similarly, a person begins to hear, so this is the first and Tashkeel will happen, this is the last. When the Tashkeel ends, then understand that the work is now done. As long as our Tashkeel is not made, understand that this gathering is not complete. This is the end. It is necessary that we stay till the end. Tashkeel will be done, get your name written and prepare others. Give others the Da’wah and become a

helper. This is the end. Now, the last part of the gathering has come in the beginning and sits with intention, that I must go in the path of Allaah and prepare others as well. Sit with this intention, listen, and then go in the path of Allaah. For us is only the path of Allaah, there is no other path.

The Deen of Allaah. The path of Allaah is ours; that is all. **It is necessary to understand the work. If not,** then it will be a custom. The work must be **understood so that work takes place.** Whatever talk takes place, it is to understand the work, that we have now understood. We will tread this path. We must take this and move. So, the beginning and end is kept in front. If not, then it will be a custom; that well, it has been done. As long as a person wants, he heard. If he did not feel like it, then he goes. The action is not done. **The action will be done when the first and last action is done.**

DEEN IS FOR SUCCESS

My friends, this is not something that the heart attaches to, this is a talk of making Deen, that once the Deen of a person is made, and when Deen is made, then a person will get success. If Deen is not made, then he will not get success. Deen will not be made by spoiling. By spoiling Deen, the desires of a person are fulfilled and that is all. He whose Deen has been spoilt, his desires are fulfilled, then he will have to answer for his desires that why did he spoilt his Deen and fulfil his desires. **Therefore we must not spoil our Deen, we must establish Deen and we must**

not tread the path of desires, we must sacrifice. For our work, we must use our lives, use our wealth, make effort, and have concern. We must not be fulfilling our desires.

The one who fulfils his desires remains deprived. He will not get the truth or the reality. He will fall into fitnah. Therefore, a person should remain wary of passing his life. Those who fear and pass their lives, they will be forgiven. Therefore, I mentioned these aspects first.

The real thing my friends, is that Allaah has given His servants the path of Deen in order to make them successful. He who treads this path will become successful. He who does not tread it; he will not become successful. There is one path. There is One Allaah, His path. It is the path of Deen.

ALLAAH HAS MADE ALL BOUNTIES FOR US

Just as Allaah has made many things for us to fulfil our needs, and He continues to make from His power, and the benefit comes to us so that our needs are fulfilled, we get ease, comfort, this is the system of Allaah. He made great and foundational things, fire, water, and wind, land, these are foundational things. No one can live without these. No one can live without water. **No one can live without fire, no one can live without air, and no one can live without land. These are four great bounties. These are the foundation of everything.** It is the basis of creation that they move on earth.

So, Allaah has granted these bounties so that we live with ease. Allaah has granted us these bounties; these are our bounties. Just as we have these foundational bounties, then we have been given other bounties together with these foundational ones. The bounties within, He made eyes, He made ears, a tongue, hands, feet, intellect, so that these bounties could be used. We can understand the benefit and the harm, and then, how many bounties are created in each bounty.

My friends, if a person concentrates, then the forgiveness of Allaah and the recognition of Allaah will come as bounties, 'Remember the bounty of Allaah upon you.' Look, in one bounty how many bounties are there. One bounty is the eyes, if a person did not have eyes, then the world would have been dark. It is one bounty, but how many bounties are with it? If a person does not have eyes, then nothing. It is as though the world is dark. Therefore it is said that Allaah said, 'If you count the bounties of Allaah, you will not be able to count them.'

This is because how many bounties are there in each bounty. This is the favour of Allaah upon people. He does not ask for any recompense that you have used the eyes, bring this, you have used the ears, bring that. Allaah does not ask for recompense. Use it for free.

EXAMPLE OF A FEW BOUNTIES IN ONE BOUNTY

Then He gave intellect to man. So, through his intellect, in how many ways does he use each bounty? Like the mango,

a monkey eats the mango generally; he climbs the tree and eats. The monkey breaks and eats, it tears and eats, and how do we eat? We know the method of eating a mango, that a raw mango is eaten in this way, the ripe mango is eaten in that way. We do not just eat it; a monkey just eats it. A goat will also eat, we know the way of eating a raw mango, that we make ‘achaar’, we make jam out of it, and who knows how many other things. Then they ripen. The way of ripe mangoes is different. Similarly, there are many bounties in each bounty.

THERE IS NO DECREASE IN THE TREASURE OF ALLAAH

Therefore Allaah said that We have spread our bounties upon you and We have covered you in bounties. Bounties from within and bounties from outside. And We continue giving. There is no fear of decrease that the quota has been completed. It is not such that by Allaah; the quota has been completed. We have treasures upon treasures. Allaah j says, ‘and there is nothing except that the treasure of it is with Us.’ And that treasure is also unlimited. It will not end. Allaah will continue giving. This is the dealing of Allaah with His servants, of bounties. Expensive things, he takes out pearls from the ocean, he takes out gold from the land, he takes out gems from the earth, the land gives valuable things and it will continue to give so that he may use it.

THE ENTIRE CREATION HAS BEEN PLACED IN THE SERVICE OF MAN

My friends, the land, the sky, the sun and moon, all of them have been placed in the service of man. The earth will grow your crops; it is bound to do it. Why? Will it grow or will it stop? It will not stop because We do not grow, a great abundance will grow, no, it will not be such. There is a land of saffron, so saffron will grow. There is a land of wheat, so wheat will grow. Wherever Allaah has made an opening of giving, that opening of giving will be bound by the command. As long as the command of Allaah exists, He will continue to do. The earth will continue to give, the sky will continue to rain, the light of the sun, the light of the moon, and the benefit of the water - the servants will receive.

A person can never refuse water. Is it moving for free? No. It is not just moving, but Allaah has shown us that We have placed all these at your service. Read the Qur’aan. The Qur’aan will tell you that it is the word of Allaah and it was revealed upon Muhammad . In this speech, it is said, ‘And He has subjected for you whatever is in the skies and whatever is in the earth, all of it.’ He is saying that He has placed everything at your service. Now, it cannot refuse to do your work. The eye will not refuse to see, the ear will not refuse to hear, the hands and feet will not refuse to work. It can never.

There is a power that is making it work. Whose power is upon the creation of Allaah? Look at whatever was created

by Allaah that Allaah placed all these things for the work. This is called subjection in the words of the Qur'aan. Taskheer, i.e. to subject to work. Shah Abdul Qaadir Dehlawi ↦ has translated it like this, 'that it is used for your work'. The sun is used for your work, the moon is used for your work, the sky is used for your work, the land is used for your work, no one can refute. All these great powerful things, they work in terms of the command of Allaah. The order comes, in that way. Then what does a person do? This is the question.

THE OBJECTIVE OF THE CREATION OF MAN

When all these have been put to work, then what will you do, the one who takes his feet and walks on earth? This question arises that what work will a person do? Allaah has shown His favour that I have placed everything at your service and what do you have to do? This, that you take benefit from the earth and earn, and eat, and that is all? This work is left that you fulfil your objective, and if it is not fulfilled, then you fight on earth, this work is left? A question arises naturally that everything works.

The sky, earth, moon, sun, all the great things have been put to our service. Not so that a person eats two 'rotis' and goes to sleep. This is not for that. Allaah has given this entire system not so that you earn roti, eat, and sleep. And if a person does not get roti, then he fights for his roti and his house. Is this the objective of life? Is this the objective of living? If a person has understood this to be his objective, then he has not understood his own being.

My friends, this is our call. To understand the objective and to place our lives onto this objective is our call. Our viewpoint is broad that all things are working according to the command of Allaah, and on what work are we? And this that Allaah has created everything for man, then for what has man been created? This question arises. So, the One who created, He is the One Who shows that why did I create? It is the law that the one who creates will explain as to why He created something. So, Allaah explained regarding His servants that all these humans moving about, We have created them all in order to fulfil Our command. We created them for Our worship.

We created them for Our forgiveness that they recognize Me. They have not recognized this, but things will do the work on their own. Do your work; this is the system of Allaah. Subsequently, Rasulullaah opened this path when coming to the world. What path did he open? That every person corrects his relationship with Allaah because he must present himself before Allaah. This correcting ones relationship, was what he has been created for this. And this was said that whichever people made their relationship correct with Allaah, Allaah corrected their relationship with the creation.

THE SYSTEM OF EVERYTHING IS IN THE CONTROL OF ALLAAH

So, whatever Allaah puts into motion, He will make that system correct. Just as Allaah has control of the system, the sky, the earth, the moon, the sun, and everything, in the same way, in making our conditions, Allaah has kept

control of it. A person will not make his own condition, but Allaah will make his condition. Who made his childhood? Allaah. After childhood, who made youth? Allaah. Who gave old age? Allaah. Who have wealth? Allaah. Who gave poverty? Allaah. Ponder over your birth, that have you made your conditions, or has Allaah made them?

WHAT IS REAL SUCCESS?

My friends; understand upon this basis that success will come from Allaah and failure will also come from Allaah. Every person should be successful in the world. No one wants to be unsuccessful. So, this success he will get from Allaah and failure he will also get from Allaah. He will have to take the path of success and leave the path of failure. These two things are the responsibility of a person that he must take the path of success, and leave the path of failure; then he will get success. What is success he will also understand.

Therefore, when the effort of a person is not correct, his information will not be correct, as the effort, so will the information be. He will understand that meaning of success incorrectly, so what is success? People of the world have fulfilled their needs, and he understands the completion of his needs to be success. That my needs must be fulfilled, I do not have a house, I should get a house, I do not have clothes, I should get clothes, I do not have bread, I should get bread, my needs should be fulfilled, I should get my comfort, people of the world have generally understood their need and comfort to be success.

My friends, Deen has come for this that it should explain to them what is success. Fulfilment of needs and comfort is not success. An animal also gets comfort. An animal also fulfils its needs. Is it not so? Does it or does it not? Every animal fulfils its need, every animal gets comfort. An animal will get some comfort through its effort, and some comfort, need, Allaah will give him because he did not have understanding.

THERE IS NO SUCCESS IF NEEDS ARE FULFILLED EASILY

Look at the feathers of a peacock. Did you see it? How beautiful is it? Did you have to sew it? Does it have to be washed in the same way as you wash and sew your own clothes. Its feathers are not tight, that oh, it is very tight and it is very loose, nothing of that sort. As its body grows, its feathers also grow. So clean that it never has a smell. It never loses colour. It is never torn. Look at it because it is something necessary for it. Similarly, go to the cold countries, our country is hot, but if Allaah takes you in Tabligh to a cold country, not to earn in Tabligh, because he who goes to earn, he will not see and who goes in Tabligh will see. So, go to the cold country and look at the dogs there. How has Allaah created them? It is very cold; snow is falling. A dog has no house, so how can it save itself? It will die in the cold. But it does not die because its Rabb has arranged for its need and ease. Allaah is the Rabb; Allaah is the nurturer. The people there make arrangements; without it they cannot live, it is cold. There is great cold there. We were on a journey, the tea utensil fell from my hand because my hand froze out of cold, I could not hold it, it fell; so cold it was.

So, Allaah has arranged the need and the ease that He created such hair on its body, and such wool on their bodies, strange hair, we were on a journey in America. There was a driver in front of us; next to the driver was a dog, a beautiful small dog with white hair. I had a companion, he was saying that look, a chicken is sitting inside. I said that it is not a chicken, but a dog. Allaah made its hair in such a way that it seemed like a chicken. Why did I give this example? Because if success was fulfilment of need and comfort; then the dog is successful.

The peacock is successful; the parrot is successful because its comfort and need is fulfilled in the best way. So, if a person understands in the world that my comfort, my need means success, then he has not understood the meaning of success. Dogs also have it; a peacock also has it. Are they dying hungry? No. They also get sustenance, their food etc. If this was success, then the animal is successful. You can gauge where has the mind gone.

NEEDS ARE FULFILLED, AND THEN THEY COME AGAIN

My friends, Allaah has granted great heights to our intellect, our understanding that do not understand that success is comfort and need. It is not success also because needs are fulfilled and they come again. Now you will eat at night, you will have to eat in the morning again. So, eating now is success, in the morning a person is hungry so he is a failure. A person made clothes so he is successful. After six months, it became old, so he is unsuccessful, is this some kind of success? Put pressure on your mind, that where have we placed our minds.

Today there are great slogans of intelligence, is this intelligence? A person has went into the row of animals, that my comfort, my need, it is his battle because he has taken this to be success and Allaah - who is our creator, He placed the sign of success ahead that this is not success. You see yourself that now the need has been fulfilled and then it stands up again. A person made a house; very good and then after 15 years, his family increases. His daughters are old, now he is a failure. Now there is a need for a house. So he is a failure in 15 years after making the house. This is because needs will be fulfilled, and then they will come up again.

THERE IS FAILURE IN MOVING AWAY FROM THE OBJECTIVE

Therefore, **Allaah has not classified success as the fulfilment of needs and acquisition of comfort. When the objective is acquired, that will be success. The original objective must be acquired, that is success.** A person comes to Delhi. Ask him as to why he came. He will say that a particular doctor gave a date to me. I have come to meet him. So, he came to Delhi and he took success to be meeting the doctor. He came for this work and his work was done. If he does not meet the doctor and he eats and stays in the hotels, and sees the things here and someone asks him that why have you come here? He will say that he came to meet the doctor. Ask him, “Did you meet him?” he will say no. Then what did he do? I came to see the red fort; will this be called success?

People will call this a failure. The objective for which he travelled, that he did not do. This is something to be

understood. So, Allaah sent man to the world for what objective? So the objective can be fulfilled. If he sees the things of the world and goes, then he is like the same person who saw the red fort, leaving the doctor and went and he remained ill. So, this is an appeal to our minds, that where are our minds going?

WHO IS SUCCESSFUL?

My friends, this is something to be understood that Allaah created His servants in order to fulfil His command in the world. **He who fulfils the command, he is successful. He who does not fulfil the command, he is not successful.** Allaah has said this, 'He who is saved from the fire and is entered into Jannah, indeed he is successful.' He took the path of commands in the world, that he fulfilled the commands, and saved himself from Jahannam and reached Jannah. So he is successful. This is success according to Allaah. If this is not the case, then he will learn that what calamities will come later in the name of failure. Such failure will come, that may Allaah protect us. Aameen.

ALLAAH MADE MEANS FOR THE SERVANTS

My friends, Allaah made His servants so that they can fulfil His commands. Whatever means were given between the sky and earth, they were all given for his help, that he can take comfort from these means. He can fulfil his needs and fulfil the command. Means were created for this so that he can be helped in fulfilling the command. He can get ease in fulfilling the command. Means were not given so

that a person could be engaged in them and forget the commands.

Means were given to fulfil the command, like in the case where a person tells someone to give a message. Now he asks, ‘How should I go?’ so the person said that take my horse, take my cycle. So he takes the horse, the cycle, and he goes to give the message. Does he do the work or not? In the same way, we must fulfil the commands of Allaah. For this, Allaah has given means to the entire world. He did not give it for anything else. Therefore, the person will be in great loss, he who gathered means and destroyed the commands and he does not fulfil the commands. He will have such great loss that the loss cannot be made up. Means have been gathered and the command was not fulfilled. The comfort of the world, he has everything and he is not there for the morning Salaah. The first command, the moment the day starts, the first command of Fajr.

When he gets a new day of life, then a new command comes that perform Fajr and he did not perform Fajr, then the Fajr that passed, and the Fajr that he let go, the harm that will result, all the means of the world put together will not be able to cover up for that harm. It is mentioned in the Hadith that he gets so much loss, that even if he does not understand today, he will understand tomorrow. A person is sleeping, how is he sleeping? Say it in this way that he who is awake, he is sleeping. When he dies, then he will awake.

THE ADVICE OF HADHRAT ALI ↔

Hadhrat Ali ↔ would say that people are sleeping. When they die, they will wake up. Now they will not know what harm is taking place, what benefit is coming, they do not know anything because there is a veil. When death comes and the veil will be lifted. Whether a person is young or old, the veil will be lifted. Whether it is the minister of the country, the veil will be lifted from him too. He can be the king of the country; the veil will be lifted too. The truth and reality will come in front of him. Whatever means people get, they have been given these in order to help them to fulfil the commands. We have granted means, acquire help through it and fulfil our command. This is the original sequence of Allaah. He who spoils this sequence, he is hitting himself using the axe.

He takes the means that Allaah has created but he misses out on the command that Allaah has given. He has taken the means of the world within, and he has thrown the commands of Allaah behind and he has reversed the sequence.

IMAAN AND CONVICTION IN THE BEING OF ALLAAH

My friends; that is why, the first command that Allaah has made us responsible for is to make our Imaan and conviction. The Imaan and conviction of every Muslim should be in the power of Allaah. This is the first thing.

Allaah is One. There is none worthy of worship but Him. No one causes to function, Allaah runs everything, and He runs this entire system. We must understand this. From the skies to the earth, Allaah is running the entire system. Allaah has control over the hearts and Allaah has power and control over everything. 'Allaah is overpowering over the matter but most people do not know.' They understand from things, they do not understand from Allaah. This is happening from Allaah. No. It is happening from things. So, it becomes apparent from things and in reality, it is happening from Allaah.

Every Muslim must understand this. They must understand the doings of their Rabb. As long as this does not go into their minds, his life will not be correct. So, the first thing is that he should make his Imaan and conviction that Allaah has created me and my matters are in the control of Allaah just as my life is in the control of Allaah. My death is in the control of Allaah. Similarly, my honour, my disgrace, my wealth, my poverty, my illness, my health, whatever conditions there are, it is in the control of Allaah. They are all in the sole control of Allaah.

We should learn this lesson repeatedly. Our matters are linked to Allaah. When Allaah does, it will happen. When Allaah does not do, it will not happen. Allaah is alone in His work. He does not need any help. This is called Imaan and conviction.

ALLAAH IS THE CREATOR OF EVERYTHING

Allaah created us and He alone can sort our matters out. Whatever worries there are, whatever difficulties there are, Allaah will make it easy. 'O Allaah, there is no ease, except what You make easy.' Allaah is the One Who creates ease. The One Who creates difficulty is Allaah. It is not that there are two separate departments that the creator of difficulty is one and the creator of ease is someone else. It is not like that. Who created darkness? Allaah, who created light? Allaah. Allaah created both. Who created the night? Who created the day? Allaah.

These are opposites. In the same way, the Being Who created everything is One Allaah. This is the first thing. 'He is Allaah, there is no deity but Him.' 'He is the creator of everything.' Worries are created by the command of Allaah and ease comes with the command of Allaah. Every Muslim should understand this. As long as a person does not understand this, the sketch of his life will not be correct. He will run here and there.

AN EXAMPLE

For example, a person is pulling water from a well. The bucket is hanging from the top. Then he will push the bucket down and then pull. Will he pull or not? So, he pushed and he pulled out. He does both things. He will push it down until there and left it. When it goes down,

then he pulls it from the top. So, whatever was pushed in, that he takes out. This example is given. Similarly, the matter of making and spoiling is linked to whom? Allaah. Allaah also makes and Allaah destroys as well. It is necessary to understand this because the greatness weakness at this time is our matter of Imaan in Allaah, weakness of conviction.

MEANS DO NOT MAKE CONDITIONS

My friends, we understand that the means of the world will make our conditions. When Muslims get money, then their conditions will be made. Wah, when they get what? When they get wealth. Their conditions will be made. Therefore, gather wealth. This is a lesson that the world is given. So where will Allaah go? When money will make your conditions, things will not make your condition, Allaah will make it, Allaah is alone, He does out of His will, He has no partner. I shall do, but I should have wealth, I shall do but must have land. Did Allaah not say this, 'Indeed I am Allaah, there is no deity but I'?

This is our Imaan, call of conviction and effort that we understand the workings of Allaah. Allaah, Who is the owner of my life, the owner of death, He has the ability to make my conditions, no one else will, as long as the decision of Allaah is not made.

THE CALL OF ALL THE AMBIYAA'

All the Ambiyaa' came into the world and explained the power of Allaah to the people. When they understood the

power of Allaah, then they bowed before Allaah. When they did not understand the power of Allaah, they bowed before others. So, bowing before others is their destruction. Bowing before Allaah is their success. Therefore, our lives should come out of deception. This effort of Da'wah is for this objective that the conviction of every person should be correct in the Being of Allaah that Allaah is the controller of my benefit and harm. My Allaah owns honour and disgrace. Allaah has placed the entire creation for my work; so, will my work not be done?

THERE ARE TWO PATHS IN THE WORLD

Now, the next thing is that everything is in the control of Allaah. Then, a person has to get success from Allaah. So, what is the path for this? So my brothers, there are two paths in the world. **One is the path of things; the other is the path of commands.** The path of commands is a definite path through which we can attain success from Allaah, i.e. Allaah j says that he who fulfils My command, We shall place our power with him and he who breaks Our command, We will place our power against him. This is the system of Allaah.

THE POWER OF ALLAAH IS WITH THOSE WHO FULFIL THE COMMAND

The power of Allaah will be with those who fulfil the command and they will be successful through the power of

Allaah j. Allaah sent the Ambiyaa’ to explain this. The Ambiyaa’ made effort and Allaah showed His power. On account of fulfilling the command, Ibraheem _ was thrown into the fire by Namrood and his nation. What was the fault of Ibraheem _? He had no shortcoming. The only shortcoming he had was that he called to Allaah. So they threw him into the fire. They consulted and threw him into the fire. You have heard this incident. We want to take out the lesson. So now, with whom is the power of Allaah? With Ibraheem _.

The narrations state that when he was thrown into the fire, then he was saying, ‘Allaah is sufficient for us and He is the best guardian.’ Then, Allaah placed His power with him and He made the fire cool through His command. This is the truth. This is not a fabricated story. He was thrown into the fire. This is also true and Allaah made the fire cool, this is also true. This is because the power was with him so the fire was not given the ability to burn. The fire could not burn. The fire is Our creation. The fire will burn when We want it to burn. Allaah said this. The example was given when Muslims will live a life of commands, in opposition to every form, in opposition to every means. Allaah will place His power with the person. If he threw him into the fire, then Allaah will place His power with him. This was the incident of Ibraheem _. Many years have passed.

There was a tabi’i, Abu Muslim Khaulani ↦. After the Sahabah , he is an individual of the ummah of Rasulullaah . The enemy also threw him into a fire but the fire did not burn him. He came out safe back to Madinah Munawwarah. Who saved him from the fire? The Rabb

that saved Ibraheem _ saved him. It is not that it was something of old. Has Allaah become old? Has He become weak? Or has His power come out of His control? No. 'Allaah is in His grandeur all the time.' Just as Allaah did great works through His power, He will do them in the future too. There is no need to worry. We must fulfil the command of Allaah, then whatever has to happen will happen.

THE GREATEST COMMAND IS TO MAKE ONE'S IMAAN

My friends, the greatest command of Allaah that we are responsible for is to build Imaan. Our Imaan and conviction in Allaah should be such that it should have no weakness in it. The demand of this Imaan is that in every condition, the command of Allaah should be fulfilled because Imaan takes a person onto the obedience of Allaah. If a person has Imaan, he will be obedient and follow Allaah. If he has no Imaan inside, then he will not follow. In fact, he will follow his desires. This Da'wah and Tabligh is to build Imaan. Whether a person stays at home, in the Masjid, in the market, wherever he might be, he should remain a person of Imaan. That; my Allaah is present. He will be a person of Imaan, so he will fear that the power should not go against him.

THROUGH THE DISPLEASURE OF ALLAAH, THE MEANS WILL NOT BENEFIT

If the power of Allaah goes against a person, then there can never be success. Allaah will place all means against a person. So, no one will be successful. Allaah will place all the means against a person; the earth, the sky, all will be against a person because Allaah is displeased. Allaah has the keys of everything. Understand this. Therefore, the means of the world will not make conditions if Allaah is displeased. His land will not make conditions, nor will his shop make conditions, nor will his wealth make conditions, nor will his position make conditions.

Nothing will bring conditions; Allaah will make them. Therefore, Rasulullaah said that those who make their matter with Allaah correct, Allaah will correct the affair between him and the creation. There is one path. ‘O people, say laa ilaah illa Allaah you will be successful’. We do not have to do anything. We have to become people of laa ilaah illa Allaah. Then this Kalimah will guide us in every place.

IMAAN IS LIKE LIGHT

Imaan is light. Light is of use in every place, especially when a person has to use the restroom at night, so can a person go to the restroom or not? He will take a torch, can he go to the Masjid or not? Can he go to the market or

not? This is because light is of use in every place. So, Imaan is light. This is an internal light that will be of use in every place. When a person sits in his shop, then it is with Imaan, my shop will not do my work, Allaah will do my work.

Therefore, a person must remain with Imaan in his shop. He will remain with truthfulness; he will remain punctual because he has Imaan. Muslims are taught Imaan so that they can remain people of faith in every place and a believer is trustworthy. He is honest and he is resolute in his deeds. So, we learn that that Imaan must be strengthened.

GO OUT IN ORDER TO ACQUIRE IMAAN

If this Imaan is not acquired at home, then go out of the home. If it is not acquired in the city, then go out of the city in order to acquire Imaan. In order to create the strength of Imaan, it is said that go out of the home in the environment of Imaan. In the effort of Imaan, then the Imaan will come inside. **Take it from outside;** it is not within. Just like the body does not make **blood,** then blood must be put from outside, is it not the case? Bottles of blood are filled or not? This is because the machine of the body is not producing blood and it needs blood. Food is not going inside, so **food** will be given. Bottles will be filled, it is given from outside. **Similarly, take Imaan from outside; go out for Imaan.** You will get Imaan outside, and where will that Imaan take you? It will take you onto the commands of Allaah. If a person is a thief; then?

Being a thief, he will leave his stealing and trustworthiness will come because he got Imaan from outside. Now he understands, why should I steal? The giver is Allaah. When the giver is Allaah, then what is this stealing? Allaah has forbidden stealing.

REFORMATION OF A BROTHER THROUGH THE BLESSINGS OF THIS WORK

There was a companion in Zambia. He passed away. People cut his pockets, took out money. The people of Da’wah called him, what a powerful deed. This deed is so powerful. Understand this, so they gave Da’wah to him and explained to him to spend 4 months. It is not that he was a pocket thief, leave out those who make money fly, we do not know how he was. There was no profession written but he is our brother. So he spent 4 months. We must just give these 4 months of effort when coming here. **We have such a powerful treatment to finish off all illness but we are unaware.** Now he spent 4 months. He completed the 4 months properly. He understood that the matter is in the control of Allaah. Why should I steal? No reformative law was correcting him. **The law did not correct him and through law, the environment was not corrected, it will never be corrected.**

Make a law so that society can be reformed, it will never be controlled, **but make Imaan, the society will come under control, and the person will also come** under control. This is the Da’wah of Imaan of Rasulullaah . Then he began to do the work of Jama’ah. Once an Ameer

asked him that did you work before? He said, “Yes.” He asked how he would work. He asked, “Do you want to see?” now a Jama’ah was walking, they were talking, love amongst the brothers build up, there is love in the Jama’ah and love is on account of Imaan, not because of wealth. There is jealousy on account of wealth. People run behind wealth. Through wealth, there is jealousy amongst men and women, amongst everyone and love is created on account of Imaan. So love was created.

The people of a Jama’ah told me this. So, while walking he said to one of the companions, “Brother, take the bag of the Ameer.” The bag of the Ameer was hanging. They help each other in the Jama’ah. They help each other in carrying their belongings. They give each other comfort and show good character. So, the Ameer put one person behind and said that bring the bag of Ameer Saheb, it is very heavy. Hold it for a while and give it later. He said, “Ameer Saheb, give it to me.” He replied in the negative. The companion is saying, “Give it.” And the Ameer Saheb is saying no. In this time, he did his work and then went forward and said, “Ameer Saheb, here is your money.”

He asked, “When did you take it?” he said that this is what I am explaining to you. He took it. Why? This is because now Imaan came; now he does not have conviction of money. So how did he give it?

My friends, we have such a powerful path that we can make thieves into Muttaqi. Thieves can be made abstinent. Look, he is taking it out that here is your money. He is asking that when did you take it out? So he said, “Did you see? How did I take it out? It came out, so

take it." Now what power is this that causes the taken out rupees to be returned. This is his Imaan. First he did not have Imaan and that is why he would take the money. So, whatever money he took out, he spoilt his Imaan and now made his Imaan.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to say that this effort of ours is to create Imaan and conviction in our brothers. How everything of the world turns away in his sight and Allaah comes in his sight. Then he does not steal. He whose sight is on Allaah, how can he steal? He will cut pockets? He will have jealousy? No. The matter is in the control of Allaah, what is the jealousy; we have such a great thing. My friends, Allaah has given us an effort upon His commands. If this effort is brought under control.

Then the first thing is that conviction will be created in a person that My Allaah is the Doer. My Allaah is the Questioner and I have to reply to Allaah. A person goes around in order to build this conviction. This conviction will take a person out of his sins. The enjoyment of sin that he was getting, this is his sickness. Through the conviction upon Allaah, this sickness will come to an end. Now he will not get enjoyment in sin. When his Imaan will be made, then his sins will admonish him. Anyone can try and see because our effort is the truth.

WHAT IS SIN?

Rasulullaah said, “Do you know what is sin?” “That which creates uneasiness in you is sin.” When the Imaan of a person is prepared, then his sins will create uneasiness in him that I did this, I did that. I did this. And when the Imaan of a person is not prepared, then his sins do not cause uneasiness. He will get enjoyment in sin. As long as his sins do not cause uneasiness, it will not come out from within. Through effort of the path of Allaah, his Imaan, conviction and relation with Allaah will be created that whatever displeases Allaah now; it will create uneasiness in him now like a trap. I did this sin. I caused harm to a person. There will be uneasiness within. Yes, when Imaan is made, what other benefit will there be?

The benefit will be that when Imaan and conviction is made and if any good deed is done at his hands, then he will have internal happiness, that Allaah, gratitude is for you, a good deed has come from my hand. A nice deed has occurred from me.

THE SIGN OF IMAAN

Rasulullaah says that when your good deeds please you and when your evil deeds seem bad to you; then you are a believer. When this is created then understand that you are a believer. If not, then you are not in your senses. No grief over sin; no worry about sin, and no happiness upon good deeds, then understands that you are not in your

senses. Like a drunk person. He has no idea of what is going on. This drunkenness must come out. This is the drunkenness of negligence. This is the drunkenness of ignorance. When a person will remain on the effort of Deen, on the effort of the commands of Allaah, then first this drunkenness will come out. Therefore, his sins will make him uneasy that I did this; I did that. I will have to reply to Allaah for what I did, tomorrow I will die.

THROUGH THE BLESSINGS OF EFFORT, THE FEAR OF ALLAAH WILL BE CREATED

Tabligh is not lectures. This is an effort of making Imaan. Of making ones deeds. There is Da'wah in it, teaching also, worship also, service also, repentance too and there is Du'aa' as well. All these are done together. Each on its occasion. Therefore, the drunkenness from within must come out first. A person is reformed easily and he gets concern about himself that I did this sin; I did that sin. What reply will I give? There is no power that will make a person testify except the power of Allaah and now his Imaan will be prepared and the fear of Allaah will be created. He in whose heart the fear of Allaah is created; he will be saved. Now, on account of his fear he will be saved.

Because of being saved, he will tread the path correctly and after death Allaah will forgive him because he passes away fearful. 'Indeed those who fear their Rabb unseen, for them will be forgiveness and a great reward.' The servant has not seen Allaah, he has not seen Jahannam, he

has not seen Jannah; he has not seen the grave, what happens there, but the news has reached us, truthful news. Therefore, the person now fears. Whichever people fear, they will be forgiven. Allaah will let them taste a great recompense for their correct works.

AN EXAMPLE OF MAKING IMAAN

My friends, our first lesson is that from inside, our Imaan and our conviction should be made such that it places us onto the obedience of Allaah, like an ill person is treated, and such a treatment that it is as though he ate and drank. He now walks and works. He gets sleep as well. He gets hungry. So this is a sign that he has become healthy. If he does not feel hungry, sleep does not come, and there is pain in his legs when he walks, there is dizziness in his head, then say that he has not been treated. This is because whatever is needed, it is not correct. There is a need for treatment.

Similarly, there is need for such Imaan that will let us take the path of the commands of Allaah, that this is the command of my Allaah and upon this command Allaah has promised me that He will give me this or that. So, out of enthusiasm for this promise, he fulfils the command. Preparing such Imaan is the objective of this Da’wah that out of enthusiasm for the promises of Allaah, he fulfils the command and whatever warnings Allaah has announced, out of fear, he stays away from disobedience. This is preparing Imaan. If not, then remember that his life is in deception, may Allaah protect us. Aameen.

LIFE WITHOUT IMAAN IS DECEPTION

If this is not created, then his life is in deception, whether he is wealthy, whether he works. There is a boil and it bursts. It is a small coloured thing. So, this boil bursts, the boil of wealth, the boil of position, all these boils burst. Nothing comes out from inside. Reality is that which Allaah and His Rasul have taught. **Therefore, turn the direction of your lives towards the commands of Allaah. This is the objective of our effort.** A great work is our responsibility and it has a great effect. This work will make the thieves into abstinent people, not only abstinent, but our wealth and lives will be used correctly. Today, we are free in the usage of our lives and wealth, that my life is mine, I can use it where I want. My eyes are mine, ears are mine, hands and feet mine, enthusiasm mine, this wealth is mine, I can use it where I want, this is freedom.

THE ADVICE OF MAULANA YUSUF ↦

Maulana Yusuf ↦ says that through this effort of Da’wah and Tabligh we want to take the ummah out of the error that the ummah has understood that life is mine, wealth is mine, we can do what we want, the ummah has made their lives and wealth free. They are not free, but we are bound to the command of Allaah, in wealth and in life. This law must come within us because freedom is destructive from above and harm from within.

BLESSINGS AND RECOMPENSE WILL BE GIVEN BY FOLLOWING THE COMMANDS

Therefore, through the effort of Da'wah and Tabligh, the destruction of the lives and wealth of Muslims can be removed and their lives and wealth can be bound to this. Their eyes can be bound, their ears can be bound; everything can be bound, bound to the command of Allaah. When they will be bound to the command of Allaah, then firstly, Allaah will grant them the blessings of His commands in this world, blessings come with the command, whatever commands a person will fulfil in his life, the blessings of the commands will come first and the recompense will come after death, both things. He will grant blessings, and he will grant recompense as well.

The recompense after death is forever and the blessings will be in this world. This is the special bounty of Allaah for those with Imaan. We are in our lust, drunkenness has come over us, therefore; the correct thing will not have any effect. However, this drunkenness is not such that it cannot be treated. It can be treated. That is why Allaah j announces, 'and those who strive for us, We shall indeed guide them to our paths and indeed Allaah is with the good-doers.' A person will get guidance and the drunkenness will be removed, otherwise the drunkenness will take effect if he does not make effort on the commands. If a person does not have an environment of commands and companions for it then the drunkenness of the world will come over him.

THE ADVICE OF RASULULLAAH □

Rasulullaah □ once said to the Sahabah □ that now you are in the condition that you do and you leave out not doing, in future, a time will come in the ummah where two forms of drunkenness will come over them. They will not do whatever must be done and what they do not have to do, they will do. This is because drunkenness will come over them. Can a drunken person understand properly? No. A drunken person will never understand properly, if he walks, then he will not even walk properly. You can see that the person has drunk. So, his walking is wrong, his speech is wrong, everything of his is wrong because he is drunk.

My friends, in the same way, when the intoxication of the falsehood of the world comes within a person, then the thinking of a Muslim, his doing, everything will be wrong. He will do everything while forgetting Allaah. This is intoxication. He will remember everything but he will not remember Allaah. Then, he will do what he is not supposed to do because he is drunk. Intoxication will come over the person because of negligence. **Rasulullaah □ said, "Two forms of drunkenness will come over a person. One is the drunkenness of ignorance and the other is the drunkenness of the love of luxury."** The drunkenness of ignorance because he is not aware of reality and the meaning of ignorance is not that they are illiterate, but they are not aware of the reality. This is ignorance. They do not know the reality of the situation. The means by which Allaah grants honour, the means by

which Allaah brings worry. The means by which Allaah brings tranquillity. These are realities. He is unaware.

That is why he is drunk in his ignorance. So, the intoxication of ignorance and the intoxication of the love of luxury, that I should get comfort in the world. A person goes around in the love of luxury. Where can he go so that he can get the means of luxury. When this intoxication comes, then they will do what they are not supposed to do and that which they are not supposed to do, they will do. This is something that displeases Allaah to a great extent, that he does not do what he is supposed to do, and he does what is not supposed to do. He uses all the bounties of Allaah and he does whatever Allaah has forbidden.

THE FIRST THING THAT REMOVES THE INTOXICATION OF NEGLIGENCE

My friends, therefore Allaah j has placed a responsibility upon this ummah so that their negligence can be removed. There are two things that will remove the intoxication. The one power that will remove intoxication is the power of death. Death is such a thing that enough, it will make good, good people lame. The signs of death came and the person becomes lame. The claws of death are very severe. So, one power that will remove the intoxication of people is death. Allaah created death. It is a great power. Allaah is One Being. He has control over His servants by the decision of death and destruction. Allaah has made the decision of destruction. No one will be saved. The decision of death is a very great decision. ‘Every soul

shall taste death.' The decision has been made; no one can be saved.

So, death is such a thing that removes intoxication. The doctor says that now there is no hope of saving you. Such a sickness has affected you that you cannot be saved. Enough, his senses are lost. He becomes hopeless. Darkness overcomes him. This is because death is such a thing. So, one power that will remove intoxication is death but death comes and the intoxication of a person is removed, there is no benefit. The time is complete. Even if the intoxication goes, what is the benefit? The intoxication of Fir'awn went away when he was drowning, otherwise he was living in Egypt, and he would say to the Egyptians that I am your Lord. There is no deity besides me for you. He was speaking in intoxication because he was the king of the country. Then, when Allaah caught him, and drowned him and he began to drown and the effects of death were in front of him, he changed his talk. He began to say that the Rabb of the Banu Israa'eel, I believe in Him too. Now he changed because death removes the intoxication of good, good people. May Allaah save us. Aameen

THE SECOND THING THAT REMOVES INTOXICATION

We do not want for our enemy that death comes to him and his intoxication should go. What benefit is there for us if he dies and his intoxication goes away? Our benefit is that the enemy will become the friend and he must get guidance. Therefore, we do not want this for our enemy,

whether it is a personal enemy in the claws of death and his intoxication has left him, no. We have another path. We will invite the people. One treatment for removing intoxication is death but it is very hard. There is no benefit; the person will die. Then, what is the other path for us?

We have another path to remove the intoxication; **that is to strive for the commands of Allaah.** He who strives for the commands of Allaah, his intoxication will be removed. Like the intoxication of the person who cuts people's pockets. He has now learnt how to make effort and earn. So, the intoxication of wealth, intoxication of country, whatever forms of intoxication there are, a definite path has been made that will remove it. That is to make the effort of the commands of Allaah. So, the intoxication will be removed. This is resolute, no matter how sinful a person is, no matter how spoilt he is. **If his life is present and he places his life upon the effort of the path of Allaah, then his intoxication will be removed.** The love of sin will be moved away and the love of the commands of Allaah will come. What story shall we tell you? About what benefits came, and how the intoxication of people went away, and then Allaah gives guidance from His side and pulls a person, onto the path. **This is the system of Allaah. 'Those who strive for us, we shall indeed guide them to the paths.'**

THE OBJECTIVE OF THIS CALL

My friends, it is a great thing if a person gets guidance. Imaan comes. Now make him sit in his shop. Put him anywhere. It will push him on with Imaan, he will stay with Imaan and this is the objective. We do not want to

take people away from their shops, we do not want to make them leave their work, but their intoxication must be removed so that they live a life of Imaan. They strive to fulfil the rights of Imaan. The right of Imaan is that Allaah is obeyed; it is the right of Imaan that it is spread in the world. **People are spreading wealth; spreading merchandise, we are spreading Imaan.** Therefore, the effort that we have, the good effect of it should affect the entire world; other things will not have an effect. Spread wealth, no goodness will come out of it in the world. In fact, in the love of wealth, people will fight. They will fight each other and if they spread Imaan, then? They will spend their wealth upon others. The effect of Imaan is something else. Therefore, the lives of the Sahabah are presented. When Imaan came into their lives, then they spent their wealth upon others. Take; eat from ours.

It is not that they returned the wealth of others. Such Imaan was prepared that we shall use our wealth upon the demands of Imaan and Allaah will give us. This is the Imaan of a believer that we shall spend in the path of Allaah and Allaah will give us. We will not get through the path of sin. We will get through the path of knowledge and obedience.

OLD SINS ARE REMEMBERED ON ACCOUNT OF IMAAN

Build conviction in the promises of Allaah. Making effort for this is the work of a believer. Then build the nature of one who moves with the promises of Allaah and his life is one of obedience, not one of sin. When his intoxication is

removed, then he will perform Salaah. He will not leave Salaah, but he will even perform the Salaah that he missed. He left Salaah; many years have passed, now his Imaan is prepared. His intoxication went away. Now, the old calculation, he will taste of it too. The Hadith states that the first reckoning that will be taken on the day of Qiyaamah is that of Salaah. So, he who strives in the path of Allaah, he will listen. The value of Salaah will come to him; he will worry about Salaah because his Imaan is prepared. So, it will bring a person onto worship. Therefore, those who move in the path of Allaah, those who saw the path of Allaah, they will perform the Qadhaa of many years. Salaah of 20 to 22 years, that I destroyed Salaah of 22 years. Now he has understood how much of sin this was. So he performs Salaah of 22 years.

He performs each one until death and he completes the 22 years. He calculates the zakaat of 18 years, for the wealthy man did not give zakaat for 18 years. So, he calculates because something is prepared inside. It helps him to come onto the commands of Allaah; this is sainthood.

OUR OBJECTIVE AND RESPONSIBILITY

We have such a treatment that will remove all our intoxication and all sicknesses. The best treatment. Allaah has created this ummah for such an objective that they should spread Imaan in the world. **One work is our responsibility. We should make our Imaan firm and spread Imaan in the world.** Just as how important it is, it has been forgotten to a parallel degree. This is because the

safety of the entire world lies in Imaan. Remember, the more Imaan spreads in the world, the more safety there will be. It is something strange that whatever is a means of safety; we are unaware of it. The call of falsehood is separate. Falsehood is such that all the rot comes from it. Through Imaan, nothing will be spoilt. Things are corrected through it, that when Imaan will spread in the world, then the trader will take his complete share and he will speak the truth because Imaan has come in him. So he will weigh properly, Imaan will teach him to speak the truth. Imaan will teach him to honour the lives, wealth, and respect of others. Brother, my honour is your honour. His wealth is like my wealth and his honour is like my honour. Who will teach this?

Imaan will teach this that what you like for yourself; like for others. What you dislike for yourself; dislike for others. Who will teach this? Imaan will teach. This is not in irreligiousness. When people do not have Imaan, they fulfil their agendas.

THE BENEFIT OF THE EFFORT OF IMAAN

My friends, therefore we say this and Rasulullaah informed us that if the effort of Imaan spreads in the world, then peace will come in the whole world. Lives, wealth, honour, all of them will be protected. There will be no fear of life, no danger of wealth, no danger over honour. Such a thing is with us, brothers, that if Imaan spreads in the world, then there will be peace in everything. The peace of the world is conditional upon this and salvation in the

Aakhirah is also subjected to this. Therefore, Allaah has explained success to be in it. He has not explained success to lie in needs and comfort. This is a path of commands. He who takes it will go to Jannah and peace will come about in the world on account of him. People will be brothers on account of Deen and Imaan. Their internal rot will end, like the Ansaar of Madinah became brothers. There was enmity for many years. When Rasulullaah placed the hands of each of them into the other, and he made effort upon Imaan and they helped, then Allaah changed their condition.

LESSON FROM THE INCIDENTS OF THE PREVIOUS NATIONS

Therefore, one thing is said that whatever good conditions there are, it is related to religiousness. If religiousness is established, then Allaah will correct all the conditions through His power. If irreligiousness is brought, then in whatever form it is, failure will come in that form. Like the government of Fir'awn was a failure, Qaaroon was a failure in his wealth; the nation of Saba were failures in their land and they were destroyed. Allaah caused the nation of Shu'ayb _ to be failures in their trade. Allaah has given all these examples because they created irreligiousness in their things. Therefore, their things could not save them. If Deen came, then even without support, they will be successful. If there is no support and Deen, there is Imaan, then Allaah will cause success through His power. A path will be created in the ocean, there will be coolness in fire, and there will be vegetation in barren land. There is a barren land, no seed, nothing grows, but people

who adhere to the commands live there. Allaah brought them up in a barren land through His power and He took out Zamzam water.

It is flowing until today. There was nothing, then too Ibraheem _ made his family stay there on account of the command. Allaah let them grow up through His power in a barren land for We bring up, the earth does not nurture and He arranges sustenance. More than 4000 years have passed. The well of Zamzam is still flowing there and sustenance has been arranged. Allaah has given us these examples. They are true; in His book that on account of religiousness, conditions will be corrected and because of irreligiousness, the conditions will be spoiled.

THE SUNNAH AND WAY OF ALLAAH

My friends, this must is definite that there is time before Allaah does. There is a Sunnah of Allaah. A way. Allaah does slowly. In doing slowly, people are deceived, that nothing is happening. Do whatever you are doing. They carry on talking, whereas every work of Allaah is done slowly. Allaah makes a child come into youth slowly. He brings youth slowly, a year at a time. Youth is not given the moment a person is born. It is said that a person gets his youth upon 20 years. Then he slowly becomes old. This is a system of Allaah. **So, the conditions of success will be brought slowly.** The conditions of failure will also be brought slowly. A person is unaware that he does whatever he wants. Nothing happens. They carry on talking that no; it is not like that. As if death is not coming; but it is

coming. Can anyone say that these people say that we must die, but no one is dying? They are all sitting. Is this proof correct? This proof is wrong.

Just like death has not come, it will come. In the same way, conditions of failure upon disobedience have not come, they will come and in this way, conditions upon religiousness have not come, they will come. This is because the way of Allaah is to do slowly. Allaah causes a tree to grow slowly, even a plant grows slowly. The roots become firm; then the fruit comes. In the same way, Imaan becomes firm slowly in the heart, in the environment and in the natures of people. Then Allaah brings success. Whatever evil conditions there are, they will all end. This is the promise of Allaah and Rasulullaah has informed us.

WE MUST BECOME HELPERS OF THE DEEN OF ALLAAH

Therefore, we must explain this work of Allaah to the ummah that what has Allaah made us responsible for. It is not our only responsibility to perform Salaah. Salaah is a great obligation due to Allaah; it must be performed. Allaah has placed this work on us as our responsibility that we should become religious and make the effort of Deen in the world. We must make ourselves religious. We must learn and spread Deen and Imaan in the world by making effort. This is the work of every person that recites the Kalimah. Allaah has made him responsible for this. ‘O you who believe, become the helpers of Allaah.’

We must become the helpers of Allaah, the demand of this is that we should look into our lives and see how much time on a daily basis is given to the Deen of Allaah. Not only this, the greater the need, the greater the negligence there is. There is no time at all for the Deen. There will be small deeds, but such a great work will not be there. This is because this lesson has especially been forgotten. It is the responsibility of the ummah to learn so much Deen and to give Deen place in the world so that it comes into the lives of people. It should be in the homes, in the workplace, in society, Deen should come in everything. Allaah will correct all conditions upon Deen.

Through irreligiousness, conditions will be spoilt. We do not speak of spoiling, that how have the conditions been spoilt. May Allaah protect us. Aameen. Those who remain without concern, they are hitting their feet using an axe. ‘None will be safe from the plan of Allaah but the nation in loss.’ It is not that Allaah is unaware.

THE REASON FOR GIVING MEANS TO THE MUSLIMS

Therefore, we must come onto our responsibility. We must make ourselves religious and in making ourselves religious, we must use our lives and wealth in spreading Deen. The means that Allaah gives to the Muslims, it is to spread Deen. Whatever means we get, it is from Allaah. Our lives and wealth is originally given for Deen. They have been given for the commands. We have been given permission to fulfil our needs from there; otherwise all these means are for Deen. Whatever power we get from

Allaah, it has been given for Deen. Now we must correct our calculation. When Allaah has given all this strength for Deen, then it should be used for Deen so that we can get recompense and blessings.

The recompense will be in the Aakhirah and the blessings will be in the world. Our sequence is upside down. Our lives and wealth are not used for Deen. Our lives and wealth are used for desires. Therefore, our lives have become filthy and difficult. Both have occurred. The law is that the life and wealth given by Allaah, if it is not used correctly, the world will become straitened and if a person uses his life and wealth correctly, then his world will be easy and his Aakhirah will also be easy.

THE REASON FOR FALLING PREY TO NEED

Regret, today our wealth is wasted. Wealth goes in waste and extravagance. There is wastage in food, wastage in clothing, wastage in building, wastage in vehicles, wastages in weddings. These are calamities that have come upon us. Therefore, there is only need upon need. And a new model of need. One model of need was the old one of the poor; they hung their baskets and asked for bread, this was the old model of need.

THE NEW MODEL OF NEED

My friends, just as there is a new model of everything, new food, new shoes, new cars, so there is also a new model of

need that Allaah created, what is that? It is that Allaah places such need that in todays time, people are wealthy from above, but in debt from the bottom. Therefore, they cannot help anyone and people understand that this is a wealthy person, no. He has great burden. **This is his wealth from above, but from under he is burdened by debt. This is the new model of wealth.**

One is that a person is hungry and he asks for bread, he cannot ask this bread from anyone because this is a new type of poverty and the Ahadith states that when people adopt this, then this will be created that people will think them to be wealthy from above but they will be in debt from the bottom. They will not be worthy of begging, how can they beg? They are well to do from above. Therefore, they cannot even tell anyone how much burden they have and this absence of blessings is because of wastage. When there will be wastage, then the blessings of the wealth will go away.

THE PROMISE OF ALLAAH AND OUR CALAMITY

When Muslims will become people who sacrifice in their wealth, and their lives, they will use their lives in the commands, in sacrifice, they will use it for the work they have been created for; then Allaah will put blessings in their means. This is the promise from Allaah. We are not aware. Therefore we are in calamity. In every form we are in calamity. There is a wedding in the house, now there is a calamity. Is a wedding a calamity or an occasion of joy? However, it has become a calamity because we have

moved away from the path. We become worried in a wedding. Similar is the case with everything.

When something new happens, to build a home, then there is a calamity. The world is straitened from Allaah. His line is wrong. His own world becomes straitened for him and if his line is correct in using his life and wealth, then there will be ease for him. Allaah will create ease to the extent that with ease, he will do deeds and he will reach Jannah.

THE PATH TO ACQUIRE BLESSINGS AND HELP

Therefore, this life of calamity, the straitened life, it must be brought onto blessings and **blessings will come with sacrifice, not upon desires. The blessings that Allaah gives, He gives it upon sacrifice. The first stage is sacrifice and the second stage is blessing.** Just as the first stage is waste and the second stage are straitened conditions. This person is in confusion. He must come out and use his life and wealth in calling to the Deen of Allaah and in the worship of Allaah. He should use it in doing good to the creation and in his needs. This is a straight programme. So, where should he use his life and wealth? This sequence must be made that his life and wealth should be used in spreading the Deen of Allaah.

In worship, in Salaah, his Zakaat must be done, Hajj must be completed, fasting must be done and his life and wealth must be used in doing good to the creation. If he meets a hungry person, he should feed, he meets a thirsty person he must give to drink to him. He meets a naked person then

he should clothe him. This is our deeds. Islaam teaches these deeds. This is called doing Ihsaan. Deen teaches Ihsaan. When the way of doing Ihsaan comes to an end, then a nature of causing harm will come about. Instead of Ihsaan there will be harm. Therefore life will become straitened.

Through the path of Da'wah and the effort of Imaan, the ummah must be brought onto this that life and wealth must be used correctly and one must do his work. When a person will do his work, then Allaah will give the blessings of Deen to them. The help of Allaah will come; such help will come that enemies will become friends. A person will believe in Allaah, just as the enemies of Rasulullaah became friends and they took the work as their responsibility and did it. Enmity came to an end, then help came, otherwise they went to give their lives and finished it in Madinah.

They became propagators from there, why? Allaah helped, they went there taking their lives and they became people who gave their lives and wealth, why? Because effort was taking place. As a result, enemies became friends, and Allaah reformed the conditions.

TASHKEEL

My friends; the correction of conditions is related to Deen. This is definite. Our responsibility is to tread the path of Deen and to make others tread the path of Deen in the world. In every Masjid, this work should take place. This work must be in every house, whether on journey or

at home. Du'aa' should be made for this. Then, Allaah will show the blessings of His Deen. We have not seen as yet how much blessing Allaah has placed in Deen. How much tranquillity there is in the obedience of Allaah? We have not seen this and how much Allaah gives to those who strive for Deen. They will come to know by doing. Therefore, the gathering of today, it is as though it is the first. They heard this lesson for the first time in the Ijtimaa of today. Today is the first day. All the gatherings will take place from morning to evening. Now, this gathering should take a mind-set, now they will decide immediately. Look, we shall make intentions, Allaah will decide. We intend and Allaah will help. If we do not intend, then where is the question of help? Therefore, may Allaah accept the gathering that is listening from morning to evening. May He establish this deed of goodness and blessing in their homes, may He make them people who will take people and move.

May Allaah make them people who get their affairs sorted out by Allaah. Whatever bounties Allaah is giving, after Deen comes, Allaah should make his conditions also that of Deen and may He grant success in this world and in the Aakhirat through His power. Therefore, the gathering of today should take up the courage and they should make Jama'ats of 4 months from their Masjid, with transport, walking and they should sit tranquilly.

OBJECTIVE OF LIFE AND THE DESTINATION OF LIFE

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

Elders and friends, **the environment has an effect on a person. In the environment of work, he will understand the work and he will understand the meaning of the**

work. Therefore, sit in the environment and listen to the talk until the end. Then prepare yourself for it.

DA’WAH IS FOR A DECISION

My friends, the Da’wah that will come, it is to make a decision. The decision is either this way or that way. Not a matter of dilly-dallying. Whether a person treads the path of his desires or not; to do this or that. It will not be like that. A person must decide. When he decides, then Allaah will open the path because this is the command of Allaah. **Therefore, there will be two types of people. Those who accept and those who do not accept.** Those who decide will be those who have accepted. Those who did not decide like Abu Jahal, they are the ones who did not accept. Therefore, differentiation will be made and Da’wah is for a decision to be made. We do not have the strength to decide anymore; therefore, we are in need of nurturing.

NURTURING FOR WHOM?

Like a sick person, he has no strength during illness; he needs treatment. When he resorts to treatment, then as the treatment increases, his strength will increase. He will complete his work. If not, then he will not do his work. So, this strength has not come within us as yet because are in need of nurturing. Therefore, put force on yourself and do this work. This is called Mujaahadah (striving). This is called sacrifice, that a person puts force on himself. This is because a sick person will force himself and take medication. It is bitter, and does not even feel good. It smells bad too. He even spends money and he has to stay away from certain foods. He tolerates everything. **He**

forces himself because the treatment is the objective; the medication is not the objective. Health is the objective.

In a similar way, my friends, guidance is the objective, that I should get guidance because he who gets guidance will be successful. He who does not get guidance, he will not be successful. ‘They are the ones who are on guidance from their Rabb and they are the successful.’ Those who are not on guidance, how can they be successful? They will not be on the path, how can they reach the destination? They do not have the path; they are on another path. So, the more a person goes, the further he will reach.

THE OBJECTIVE OF STRIVING

So, because of being on the wrong path, the more a person goes, the further he will go. Therefore, the objective of the effort is that we get guidance; we must find this path that will take us to success. Success is in Jannah. Allaah has made the headquarters of success in Jannah. Therefore, so much work must be done that will take us to Jannah, not temporarily.

THE AMOUNT OF OBEDIENCE

Rasulullaah makes du’aa’, “O Allaah, grant us such a share of Your obedience and following You that takes us to Jannah.” Just as a traveller has a ticket that he must reach a certain city, someone needs to go to Bombay, so he has the ticket to Bombay. He will go to Bombay, how can he disembark in the middle? Therefore, the amount of

obedience is shown that do so much obedience that you reach Jannah, it is not a matter of a day, two days, a year, two years, the matter is that we must go to Jannah, and the poor man does not even know what is Jannah. He has no idea that we must travel to Jannah, how can my name come there? Therefore, it is taught, ‘He who is saved from the fire and entered into Jannah, indeed he is successful.’

It is explained in Surah Muhammad that he who enters Jannah, he will be successful.

THE OBJECTIVE OF LIFE AND THE DESTINATION OF LIFE

So my friends, Da’wah takes place for this that the objective of life must be explained and the destination of lie must also be explained. That towards which Da’wah is given, the person must be made aware of it that towards whom is Da’wah being given. Da’wah is being given to Allaah. The one who does not recognize Allaah, how can he come to Allaah? The more one recognizes Allaah, the more he will go towards Allaah. This is because the Being of Allaah has everything. ‘O Allaah, all good is in Your control and there is no evil by You.’ There is evil with humans and devils. ‘I seek protection with Allaah from Shaytaan the rejected one.’ Protection from the evil of Shaytaan. All goodness is with Allaah. ‘In Your control is goodness, indeed You have power over everything.’ The fourth Kalimah, ‘O Allaah, goodness is in Your control and You have control over everything.’ Whoever You want to give, you can give and whoever You do not want to give, You will not give. To whoever You want to give

more, You give, and to whoever You want to give less, You give less. If Allaah is introduced, he who recognizes will come towards Allaah.

A child recognizes its parents, so it hugs them because it knows that he will get something here. The more one recognizes Allaah, the better his relationship will be. The more conviction he has that Allaah does, the more he will obey Allaah. It is for this that Allaah is introduced. These verses were revealed, ‘Read, in the name of your Rabb.’ Who is your Rabb? ‘He who created.’ Your Rabb is He who created. Who created? The ‘maf’ool’ is not the objective; it is general. He created everything.

THERE IS ONLY ONE CREATOR

There is One creator, the rest is creation. Whatever treasures there are, they are also creation. Whatever calamities there are, they are also creation. Whatever bounties there are, they are also creation. Whatever difficulties there are, they are also creation. This is the talk of the creator that is said. ‘Read in the name of your Rabb who created.’ A person is created, so who is his creator? His Rabb is his creator. He is the Rabb and the creator as well. He does not create and abandon, but He creates and nurtures. This is your Rabb and your creator. If you do not go to your Rabb, then where will you go? If you do not go to the nurturer, to the creator, then where will you go?

THE DIFFERENCE BETWEEN THE CREATOR AND THE CREATION

These will all be destroyed, those that have differences, those who have enmity. Others will do this work, for example, there are people who want to take or they have other agendas. He will do this upon the Deen of Allaah; he will have no agenda. He ‘Read in the name of your Rabb Who created’ will nurture, He will nurture through spirituality too, He will nurture bodily as well. Allaah has a system of nurturing the bodies. The souls are also nurtured through the commands and the body is nurtured through matter, in order to live. Allaah created all these things in which a person is in need for his nurturing. **Allaah created all these things first; people were created later.**

THE ENTIRE UNIVERSE WAS CREATED IN 7 DAYS

Everything needed for the nurturing of man was created first. The sky was created first, the earth was created first, the mountains and all other things were created first. Adam _ was created last. Adam _ was created on a Friday. In six days, the entire creation was created. What was within the earth and what was above the earth, the system of that was all made in 6 days. The 7th day was Jumu’ah. After the Asr time on the day of Jumu’ah, Adam _ was created. So, everything was created first.

THE SUSTAINER SUSTAINS THROUGH NURTURING

My friends, Allaah introduces Himself that I am calling to Myself. Know Me, I am your Rabb. He nurtures through sequence so that you progress. There is milk for a small child, the milk is light, the smaller the child, the lighter the milk. This is because there is no strength in the stomach. The milk of the mother will be light. The more that is digested, the more will be given; otherwise the child cannot digest. The child cannot take it. As the child grows, the milk thickens. Allaah is the Rabb, i.e. the Sustainer. He nurtures through sequence, through His wisdom. The parents nurture the children with love and they have the hope that this child of mine will come of age soon and he will feed us. Then the child falls ill. They give this and give that. They fulfilled his upside down stubbornness and he was spoilt. He became helpless. They fed him and gave him to drink. They took him around the world and he became stubborn, why? There was no sequence in their nurturing. This is because they nurtured according to their condition. Whatever the child asked, they gave. So the health of the child was spoilt and his condition was also spoilt.

THE SEQUENCE OF ALLAAH ENTAILS WISDOM

Allaah will not do this, He will nurture with wisdom. However, this person does not remain on a sequence,

otherwise, the sequence of Allaah entails wisdom. It is not based on lust, He nurtures with wisdom. Whoever needs something, He creates the item there, that this person needs something. He cannot live without it. The item is created there but he ponders over the strange aspects of Allaah, and he understands what a great favour it is. The produce of cold countries is different; whatever they need for their health, He creates there. Therefore, if the persons remains on his sequence, then he will not be afflicted with sickness, he will not be affected by worry, he will not undergo debt, so it is said, 'Read in the name of your Rabb who created.'

He nurtures such that whatever He creates, He nurtures it too. He created needs; he made the system of needs as well. He created people with needs. He has many needs. In terms of his needs, He created. He who needs eyes, He created eyes. From the beginning, 'Did I not make two eyes for him and a tongue and two lips?' So, He is the giver, how many things? Many; two eyes, two lips and a tongue.

THE ADVICE OF SHAH ABDUL AZIZ ↦

Shah Abdul Aziz ↦ writes that there are five things here. Five because a person needs them the moment he is born. The moment a person is born, he needs lips to suck on his mother's breast. Lips to drink milk. If he did not have eyes, then where will he see when he needs to eat? He would not be able to see, so He gave two eyes and the child sucks and drinks milk and he sees. He created the tongue and it touches the palate and it pulls the taste of everything. The specialty of the tongue is that it meets the palate and taste comes. Whether something is bitter or sweet. So it is said

that he was in need of it. These five things are created without asking. This is the talk of the Rabb, that He is the Rabb, He nurtures.

THE FIRST QUALITY OF ALLAAH IS THAT OF CREATION

These verses were revealed upon Rasulullaah that recognize Me. These are verses of recognition. By believing in them, Da’wah will come. The next year, Da’wah came. ‘O you wrapped in a shawl.’ This was revealed after a year; that the one who was introduced, now call the people to Him. So, he was introduced that He is the Rabb and the creator. So, Allaah being a creator has great power. The first of the qualities of Allaah is that He is the creator. He created the skies. He created the earth, the mountains and the ocean. They are matter and spiritual, that He created the angels, great angels who can cause the mountains to shake, cause the earth to shake. Therefore, after, ‘He created’, nothing is mentioned about what He created. He created everything. He who created the powerful angels. So, who can gauge the power of Allaah?

THE ADVICE OF MAULANA YUSUF ↦

Maulana Yusuf ↦ used to say that explain the power of Allaah to the people. People have forgotten the power of Allaah. Everything will be nothing in front of the power of Allaah. Nothing. It has no existence. Allaah has given existence to everything.

THE DISPLAY OF THE POWER OF ALLAAH IN THE CREATION OF MAN

Allaah has explained the specialty of man. 'He created man from a piece of flesh.' He was a drop of water, from it a piece of flesh was made, and man was completely weak. Allaah created him. This was a great favour that just as he was weak, He made him strong too. The strength of eyes, the strength of ears, the strength of the mind, the strength of the hands and feet, and how much strength He placed within him from a weak thing, now he achieved great strength. A drop of water to a piece of flesh and man was made from a piece of flesh. Upon this, his form was also brought. No one made a form upon water until today. A person will make a form on the wall; he will make a form from wood. He will make it on paper, **but no one will make a form on water. No. This formation on water was done by Whom? Allaah did, that He made the form of the person on water.** He explained power so that he can recognize Allaah. He must build a relationship with Allaah that my Rabb does so much, how much power does He have.

DESPITE BEING POWERFUL, ALLAAH IS BOUNTIFUL

My friends, despite this power, how is the matter of Allaah? 'Read and your Rabb is most bountiful.' Normally, someone that has power oppresses. A powerful

person oppresses. And what does Allaah do? He is bountiful; forgiving, He gives without asking. He gives when asked. He is generous, that the person asked and He gave and when He gives without a person asking, that is being Beneficent; that He gave without asking. Whatever was the need, He gave and He gave more than what was needed too. So, Allaah gives according to need and He gives more than what is needed too, that take this, take this. This is because your Rabb is bountiful. **The entire system runs on account of the grace of Allaah.** If Allaah exercises justice, then everyone can be caught; no one will be saved because everyone does rotten things. ‘All of you are sinful.’ This is a Hadith. So, will people be caught for sin? No. He will forgive them. We like to forgive because We are bountiful, and those who are bountiful love to forgive, that go, it is nothing.

THE INCIDENT OF A BEDOUIN

A Bedouin came to Rasulullaah and asked, “O Rasulullaah, will there be reckoning on the day of Qiyaamah?” Rasulullaah said, “Yes.” He asked, “Who will take the reckoning?” Rasulullaah said, “Allaah.” He then said, “Then my work is done.” Rasulullaah asked, “How?” he said, “Allaah is bountiful. What is the way of the bountiful?” ‘When a bountiful being gains control, He forgives.’ He has the capacity to punish. Allaah is bountiful; He will show His grace. The qualities of Allaah are to be shown. The qualities of Allaah will be made apparent upon the needy.

WHY WAS MAN GIVEN A TONGUE AND THE PEN?

In order to control the servants, Allaah gave them a tongue and the pen so that they can remember with the tongue and protect with the pen. There is an example that knowledge is prey and writing it is a trap. As though it has come into the trap. Once something is written, it will not be destroyed. It will remain. The writer died and the written material remains as is. All the papers are written, in the court and in the businesses. Everything, will the law of the court be applied if the case is not written? It will not be applied. The pen has been given strange strength. Man is informed. In it, Allaah has introduced Himself that you also recognize and tell Our servants as well that I have done this with them. 'He taught man that which he knew not.' It came by teaching. The strength of this was created in him.

This is the meaning of teaching. From there, he will learn new things and he will make new things. This is made because Allaah granted the ability to learn. When he progresses, he will go till the sky. He will fly to great heights. Allaah introduced himself to Sulaymaan _; His grace, He introduced Himself. He introduced His power.

THE OBJECTIVE OF THE TABLIGH OF THE AMBIYAA'

Therefore, it is said that there is no deity but Allaah. There is no one else. There is only One Allaah worthy of

worship. No one else is worthy of worship. This Da'wah has come. Now you bring the servants of Allaah to Him. This is why the Ambiyaa' called the servants to Allaah so that their relationship with Allaah can be corrected. If their relationship with Allaah is corrected, then they will be successful. After a relationship with Allaah, they will get guidance. The means of guidance will come, just as the means of nurturing comes. In the same way, there is a need for guidance now, so the means of guidance will come. Food, drink, everything. 'There is an abode for you in the earth and means of benefit until death.' Until death, all your needs have been seen to. After death, there is a new world. Therefore it is said that you must remain here until death.

WE MUST MOVE TO THE AAKHIRAT AFTER DEATH

It was said to Adam _, 'And there is an abode for you in the earth and means of benefit until death.' After death it is another matter. For this second matter, there is another system. What is the second thing? After death there is Aakhirat. Allaah has informed that after death it is not the end. Death is a movement. Through death, a person moves just like from the womb of the mother, the person came into the world and it was not finished, but he moved from one place to another place. So, there were a few matters in the womb of the mother, those are now finished. Now the person came to the world, so there are matters of the world. There are needs in the world etc. After all this, what is there? After the world is the Aakhirah and the matter of the Aakhirah will apply. It is said that have you brought Imaan and come? Have you brought Islaam and come?

So, upon death, it does not end, but upon death, a person moves. Therefore, there is a call to believe in the Aakhirah that believe in it. The Aakhirah is the truth just as the being of Allaah is true. Allaah has informed us of the Aakhirah that the Aakhirah is also true. 'O Allaah, You are true, and Your promise is true and meeting You is true.'

THE BASIS OF BEAUTIFYING THE WORLD IS DEEN

My friends, we have to meet Allaah in the Aakhirah. Therefore, our Imaan is in the Aakhirah and Deen has come for the Aakhirah. However, this Deen, it will cause the world to be reformed, that he who believes in the Aakhirah and passes his life, his worldly life will be pure and clean. If he does not believe in the Aakhirah, then his world will be rotten, filthy. Without Imaan in the Aakhirah, the world will be spoilt. Therefore, those who will be people of the Aakhirah, their lives will be clean and pure. **That is why Allaah has given Deen in order to make Aakhirah.** It does not mean that the world will be without benefit. Some types of people have the objection that we understand that we will get in the Aakhirah. So what is the benefit in the world for treading the path of Deen? We will live in difficulty, we will remain in need and whatever happens, that we will get in the Aakhirah. No, this is not the case.

IN THE WORLD, A PERSON WILL GET BY RECKONING

My friends, in the Aakhirah, a person will get without reckoning and here he will get by reckoning. He will have to give reckoning and in the Aakhirah he will get without reckoning. The reckoning will be not a great deal. ‘Eat and drink and remain happy.’ Allaah says that remain happy, forever because you lived a correct life. He who believes in the Aakhirah, his life will be clean and pure, his intentions will be good, his deeds will be good, his character will be good, his social living and dealings will be good, his business dealings will be good, everything will be good. So, it is a matter of law, that he who lives with reckoning, he will keep reckoning. He who must give reckoning, he keeps his matters clean. I am not saying this from my own side. It is the promise of Allaah. ‘He who does good deeds, whether male or female, while he is a believer, we shall indeed grant him a pure life.’

‘While he is a believer’, this is a condition, a sentence explaining the state of something. So, it is said that on condition the person is a believer, i.e. he is sincere and he has Imaan and deeds. So, We shall grant a pure and clean life to such people in order to live in the world.

THE DIFFERENCE BETWEEN PEOPLE WHO HAVE IMAAN AND THOSE WHO DO NOT HAVE IMAAN

My friends, those who have Imaan, they will be people who exercise justice. Therefore, without Imaan, there will be no justice. Similarly, those who do not have Imaan, they will not have justice. Imaan is such a **thing that creates the quality of the fear of Allaah and whoever fears Allaah; he will be just.** 'Be just, it is closer to Taqwa.' He who has Taqwa, he will exercise justice. He will like for others what he likes for himself and whatever he dislikes for himself, he will dislike for others. This is a clean and pure life. Therefore, we say that when Imaan spreads, then the lives of people will be clean and pure.

AN EXAMPLE

Just as clean flowing water comes from above, all the creation uses it. A person who has to perform wudhoo for Salaah will use it; he will bath, because it is pure. If someone needs to drink water, he can drink. If there is someone who wants to wash, he can wash because it is clean. So, say it in this way that when the Imaan of Muslims will become apparent, then the entire creation will come onto this like clean water that comes to the creation. That is why the Ambiyaa gave the Da'wah of Imaan and Aakhirah.

THE GAZE OF A BELIEVER IS ON THE AAKHIRAH

It is said further on, ‘O you who believe, fear Allaah and think about what preparations that you have made for tomorrow.’ Tomorrow coming is definite; today is not definite. Today will end, whether it stays or not, a person has no conviction of today, whether it will stay or not. He does not know what will happen today. However, tomorrow will definitely come, tomorrow means the Aakhirah. What did a person do for the Aakhirah? That each person must think. Our Imaan is in Allaah; our Imaan is on the Aakhirah. Therefore, all the Ambiyaa’ gave Da’wah of the Aakhirah. So, we have to move from the world to the Aakhirah. Therefore, prepare for your Aakhirah.

IT IS NECESSARY TO BECOME RELIGIOUS IN EVERY BRANCH

Therefore, Deen was given for the sake of the Aakhirah. He who makes his Aakhirah through Deen, his worldly life will be pure, this is because he fears reckoning, that I have to account for my deeds. He corrects his intentions, he corrects his deeds; he corrects his habits. He also corrects his business dealings. His dealings are clear. This is because the Deen of dealings is very strong. Therefore, Muslims should make their Imaan so strong that even their dealings become religious, just as a person is religious in

his dealings. He gives what he takes, if not, then his Aakhirah will be spoilt. The Muslims have been taught this. It is not that he takes and he does not give. When it comes to taking, then it is a good loan and when people ask, then he laughs. This is because there is nothing in taking and giving, now he even takes interest, so what is the problem in a good loan? **Give someone a loan; the reward is even greater than charity.** But they do not return the loan. So, the people have closed the world. Now this has happened that wealth comes through interest, they give on interest, so they are involved in punishment because their dealings are not clear.

THE ADVICE OF MAULANA YUSUF ↦

Maulana Yusuf ↦ used to say that Deen will come into the lives of people through the path of worship and it will go out through the path of dealings. This is because dealings are bad, lending is bad; so their Aakhirah will be spoilt. So, how religious will they remain? Whatever they earned, it went, they ate the wealth of someone, they oppressed someone, they hid the wealth of someone, this is happening today.

THE METHOD OF BECOMING RELIGIOUS

So he said that Deen will come through the path of worship. A person has the Kalimah; it will bring him for Salaah. Similarly, he will slowly become religious. He is a person who recites the Kalimah, like how people say, “Sir,

we are Muslims, we recite the Kalimah, we come to the Masjid.” Do some people not say this? So, by means of being linked to the Kalimah, such people will be brought onto worship. So, it is said that the path of worship is there to come onto Deen. Through the path of worship, Deen will come into the Muslims, but through which path will it go out? It is said that it will go out through the path of dealings. So now the person gets involved in Haraam dealings, religiousness comes out of the religious people. Therefore, make your Imaan so strong that it will save you from Haraam. There is Haraam majority of the time in lending and borrowing, and this is heard about too.

THE BENEFIT OF STRENGTHENING ONE’S IMAAN

My friends, it is said that make Imaan so strong that it will save you from Haraam. The Kalimah that will save a person from Haraam, it will take a person to Jannah. The sincerity of the Kalimah. What is the sincerity of the Kalimah? **The sincerity of the Kalimah is that it saves a person from Haraam.** So, when a person will do the effort of the Kalimah, then his Kalimah will be strengthened. Now, he will fear Allaah, he will fear the Aakhirah, he will fulfil his intentions. Similarly, his dealings will be pure. So, the Kalimah that will save him from Haraam, it will save him from Jahannam. Therefore, Da’wah is given of the Kalimah. There is effort of Kalimah; there is teaching of the Kalimah. Learn the life of the Kalimah. The Qur’aan was revealed to explain this Kalimah. **The Tafseer of the Kalimah is in the Qur’aan.** The Qur’aan was revealed proportionate to the amount of

Da’wah of Imaan that was given. The Kalimah that was revealed, or the Kalimah to which Da’wah was given, or others were made people of the Kalimah, all these aspects of the Kalimah are in the Qur’aan and the explanation of the Kalimah is in the Qur’aan.

THE KALIMAH IS A CONGLOMERATION OF EVERYTHING

There is Imaan in the Kalimah, there is worship in the Kalimah, there is dealings in the Kalimah, there is social living, everything. However, the explanation of this is in the Qur’aan and the explanation of the Qur’aan is the Sunnah and Seerah of Rasulullaah ﷺ. Therefore, the Qur’aan was revealed and Rasulullaah ﷺ was sent so that Rasulullaah ﷺ can explain the meaning and purport of the Qur’aan. ‘And We revealed to you the Dhikr so that you may explain to the people what was revealed to them and so that they may ponder.’ That this is the meaning of this; this means that. So, the meaning and purport of the Qur’aan was shown by Rasulullaah ﷺ that this means this; this means that.

THE EXAMPLE OF REVELATION IS LIKE THAT OF RAIN

My friends, this clean and pure system has come from Allaah. He made the Da’wah of it. Giving the Da’wah, He gave all the details to the ummah and this is a blessed thing. It has come from the heavens. There is nothing

fabricated in it. All of it has been propagated. Like clear rainwater. How is the rainwater? Clean and pure, pure and it creates life. What does this mean? Nothing grows from ocean water, whereas how much water is it? A treasure. Did you ever take water from the ocean? Does anything grow from it? No.

This is because it is dead and the water from the sky is living. Wherever it falls, something or the other will grow. Small vegetables grow on the wall because the water is such. **The water that comes from the sky, it is a means of life. There is great power.** ‘Did the disbelievers not see that the skies and the earth were closed and We opened them up through Our power and We created every living thing from water. So, this water is a means of life for the creation. If the water stops, then all the people will be destroyed on a collective scale. Their lives will be difficult. Just as the water of the sky is a means of life, in the same way, the revelation that comes from Allaah upon Muhammad , it is a means of a successful life. Therefore, Rasulullaah said, “The knowledge and guidance that Allaah sent me with, its example is like that of rain.” Just as rainwater is pure and gives life, if not, then destruction will come if water does not come. In the same way, the guidance that Allaah gave and sent me with, if it does not come, then there will be destruction.

If this happens (water comes), then there will be guidance. This is a means of guidance. There will be no guidance without the Nabi. Allaah brings guidance by means of the Nabi. ‘And indeed you guide to the straight path.’ So, for our guidance, Allaah sent the Kalimah, the Qur’aan to

explain the Kalimah and for the explanation of the Qur'aan, He sent Rasulullaah . This is our system. There is nothing fabricated we say and we cannot even say it.

Made up things do not work. Things that please people, that will not work here. Clear talk.

WHATEVER YOU SAY; SAY WITH RESEARCH

Therefore, whatever you say; say with research. Whatever you say in Tabligh; say it with research. Whoever does not have research, he should keep quiet. If he does not know, he should not speak. 'And whatever you do not have research of, do not speak of it.' He will be questioned, that what is this that was spoken about. Every Mufti will be asked as to how he gave a fatwa. Bring the answer, where did you say this from? **Every speaker will be questioned that where did he get a certain thing from.** Is it in the books or not? The Ambiyaa will also be questioned. What was this? The heirs of the Ambiyaa will be questioned, who are the heirs of the Ambiyaa? Those who have knowledge. They will be questioned about what they did too. He will say that he did not say something. If he did, then how did he? The Ambiyaa will be questioned. 'The nations to which a Nabi was sent, they will be questioned and the Ambiyaa will also be questioned.' This is because the truth has come. Whatever is the truth; it must be spread in the world.

GIVING DA’WAH IS FOR ONE’S STEADFASTNESS

So, Da’wah and Tabligh is for the truth. Give Da’wah of it. Give yourself Da’wah and remain steadfast. Giving yourself Da’wah means that keep yourself steadfast on Deen, i.e. remain steadfast yourself, this is giving Da’wah to yourself that pull yourself towards Deen. This is because the demands of Deen will come, individual, collective, so pull yourself to these demands. The nafs will take you towards other demands. A person will go the other way like if there is no rein, the animal will go the other way. If there is a rein, it will be in the control of the owner. Therefore, take this responsibility onto yourself, and taking the responsibility, bind yourself punctually. The command came to Rasulullaah □. ‘Remain steadfast as you have been commanded and those who follow you with you and do not rebel.’ So, the first demand of Da’wah is that you remain steadfast, that you remain firm on your Imaan.

THE CONDITION OF THE LAST ERA

It is stated in a Hadith that the final era will come, such fitna will come, such winds will blow that a person will have Imaan in the morning and in the evening he will be a disbeliever. He will have Imaan in the evening and he will be a disbeliever in the morning. There will be no steadfastness. Such winds of deviation will blow, and who knows what else. May Allaah protect. Ameen.

THE DEMAND OF IMAAN IS WORSHIP, NOT FREEDOM

So, remaining firm on Imaan is one demand. Then, remaining firm on the demands of Imaan is another demand. What does Imaan ask? Imaan asks for worship. The demand of Imaan is the worship of Allaah. So, use life and wealth properly. This is worship. It is not that a person is free. **There is no place for freedom in Deen. Why? Freedom is destruction.** Deen does not teach freedom. Deen teaches that we follow.

THE PURPORT OF WORSHIP AND OBEDIENCE

My friends; that is why we worship. There is obedience. What is in Islaam? Worship, and the purport of obedience is ahead of worship because worship is solely for Allaah. ‘That we worship none but Allaah’. There is worship of one Allaah. Only one Allaah is the deity, He will be worshipped and obedience is general. The purport of obedience is more than that of worship. Obedience is for Allaah. Obedience will be for the Rasul of Allaah and obedience is for those in command. It is for the responsible. So, obey whoever calls to the obedience of Allaah. The Nabi calls to the worship of Allaah, so believe the Nabi. Go behind him. ‘If you obey, you will be guided.’ Leave him, if someone calls you to the worship of Allaah, then? Believe, because he is treading the path of the objective. Join him in the objective. Worship is the

objective and obedience is the means. Therefore, he who is obedient, he will remain on guidance. He who does not obey; he gets involved in worshipping the nafs. Because of this, mutual fighting comes about.

THE REASON FOR MUTUAL ENMITY

Allaah informed from before that they will fight. 'Go down some of you enemies of others.' Adam _ was told; go to the earth, there will be enmity. Some of you will be enemies of others. Your children will become enemies of each other. Why will they become enemies? Because they will leave the path. When the path of Deen is left, then the relations of a person will be spoilt, even brothers, sisters, everyone. He who leaves the path of Deen, he will take another direction.

AN INCIDENT OF PROTECTING THE NAFS

Therefore, the incident of the two sons of Adam _ is mentioned, that tell them the incident of the **two sons of Adam _,** how they had inner enmity. They were two sons. Others are all sons, but these two were real sons. One became the enemy of his brother, why? **Because one was a person of desires and one was a person of commands. This is the basis.** One was a person of nafs and the other was a person of Allaah. The nafs of the one person told him that he will marry this girl. Allaah j said that he cannot marry this girl. This girl will be married to that lad. The

command came. This girl will marry that lad and that lad will marry this girl. He said, “No. I want this.” This was the argument. Adam _ said that it cannot be. It is the command, but he did not accept. It is a long story. He did not accept saying that no, I want this girl. Now, how can he get this girl? His nafs said that there is one way; that kill him, and she will be free. His nafs explained this path to him. ‘His nafs pushed him on to kill him, so he killed.’ His brother, there was enmity, and he was disobedient.

WORRY COMES BY LEAVING DEEN

So, just as he killed him, he became worried. Now he did not get any peace. ‘So he became of the regretful.’ So this is the law that he who leaves Deen, he will be worried, whether he leaves Deen for a woman, whether he leaves Deen for land, whether he leaves Deen for wealth. He can leave Deen for any reason; he will become worried. Like the son of Adam _ became worried. The law that existed for one son, it existed for all his sons. One law for all the children. So, it is said, ‘Narrate to them the incident of the two sons of Adam with the truth.’ Tell them the incident of the two sons of Adam. They are your ummah. They are also the children of Adam _. So, the decision that comes for one son, the same decision will be for all. So, the first punishment he got was that he became worried, that I have shed blood, what should I do? This was the first funeral in the world. There was no Janazah before this. Now what should he do? The first corpse. Now he is worried that where should I take it? Where should I keep it?

So the Qur'aan narrates that Allaah sent two crows, one crow killed the other and then it dug the earth and placed the dead crow inside.

THE ADVICE OF MAULANA YUSUF ↦

My friends, for this reason Maulana Yusuf ↦ used to say that Allaah has great power that a crow explains to a person. When the child of the human took another path, then who is he taught by? By a crow; otherwise the teaching of humans will be done by the Nabi. Allaah sends the Nabi to humanity. A pure creation, but he is on another line. So there is a crow to teach him. This is the power of Allaah; otherwise all the laws have come through the Ambiyaa that do this with a corpse. If there is a Janazah, then do this. So, the command is for us. If there is a Janazah at sea, there is a Janazah in the ship, then what must be done? There is no land, the person passed away at sea. The Janazah takes place in the ship. So we have the laws. We are taught that if there is a Janazah at sea, then do like this. We acquired the complete teaching. So, Allaah taught the man through the Ambiyaa', through pure servants but the one who is on the path of the Nabi.

WHO WILL EXPLAIN TO THOSE THAT HAVE MOVE AWAY FROM THE PATH?

If someone is not on the path of the Nabi; then? Brother, the crow will explain to him. The dog will explain. There is a pure path for our teaching. The angel Jibreel _ brought

it and the Nabi showed. The Nabi is teaching us. The angel is pure, the teaching is pure, the Nabi is pure, all are pure. However, when the person is not on the path of the Nabi, then? He takes another path, the crow will teach him, the dog will show him, why? The world calls this progress, what do they call it? Progress. **Progress is that which takes a person to his destination. That which goes backwards from the destination, how can that be progress?** So, the Deen that is true, it will give progress.

It will give such progress that together with Deen is the power of Allaah. Not our power. We are nothing. Who are we? A Nabi is a human, people kill the Nabi, if the Nabi was powerful, would the Nabi be killed? So the Nabi does not have power, it is the power of Allaah, and that is with the work of Nubuwwah.

WE MUST TAKE THE PATH OF NUBUWWAH

When people will do the work of Nubuwwah, then Allaah will place His power with them. Therefore, those of Imaan will be successful. With the power of Allaah; not with his own power. That is why we must take the path of Nubuwwah and it is the path of obedience, the path of worship, the path of sacrifice. **The path of Nubuwwah is the path of sacrifice, not the path of desires.** People will leave desires and come onto sacrifice, so the matter of obedience will be created in them. Then, they will obey and take guidance from people and they will be made successful in the Aakhirah. So, the method of life that will make a person successful in the Aakhirah, it will make a

person successful in the world as well. The way of life that will catch a person in the Aakhirah, it will catch a person here too.

There is one law for the world and the Aakhirah. It is not that the law is separate here and separate there.

DIFFICULTY IN THE MATTER OF DEEN IS MERCY

There is one Allaah, one guide. The guide is one, Muhammad . The deity is also one. There is one method of living that will make a person successful in the path of the Aakhirah; it will bring peace in the world. And the way of living life that will trap a person there, it will put a person into difficulty here as well. This is a law. The difficulties that come by treading the path of Deen. It is not difficulty; it is mercy. It is sacrifice. **Therefore, difficulty comes upon the people of truth on account of the truth.** So, if difficulty comes on account of the truth, it is sacrifice. This point must be understood; otherwise people will understand that we are treading the path of Deen, so why are we oppressed? Why is difficulty given to us?

It is because you remain on the truth. This difficulty will take you to success.

AN EXAMPLE

Like whatever difficulty comes upon the ill person during treatment, it will take him to health. Does the ill person not suffer difficulty? The ill person suffers the difficulty

during treatment and the traveller experiences difficulty of the journey but **the difficulty of the journey will take the traveller to his destination. The difficulty of treatment will take the patient to health. A Muslim will have to undergo difficulty for the sake of Deen.** This is the path of sacrifice. It will take a person to the truth. The difficulty that comes on account of disobedience, that is separate. So, the worry that comes by treading the path of Deen, it will make the heart worried so that the sins can be forgiven. However many sins are forgiven, they will be and the rest will be in the grave. This is a chain. This is the difficulty of the path of Allaah that will link him to Allaah. Allaah says, 'And they were given difficulty in My path and they fought and were killed, I shall definitely forgive all their sins.' That is separate. A person should not lose hope because of this and he should not have doubt because of it.

THERE IS NO SCOPE FOR DESPONDENCY AND DOUBT IN ISLAAM

My friends, there is no despondency in Islaam and there is no doubt in Islaam. The help of Allaah is true. It will come; there is no place for doubt because the one who informed is truthful. There is no place for doubt and no place for despondency. There is place for sacrifice and obedience. Deen will shine through sacrifice and obedience. Deen shines through worship because it has a separate line that will take them to Allaah, it will take them to Jannah.

IN DEEN, RIGHTS ARE PROTECTED

In Deen; the rights of every person is protected. Allaah commands regarding His servants, ‘Indeed Allaah commands regarding justice and doing good.’ How will you live with others? Remain with justice regarding the creation. The Muslims are commanded this. Like for others what you like for yourself. Dislike for others what you dislike for yourself. Being just is such an obligation just as weighing full is an obligation. It is obligatory to perform wudhoo completely. ‘Accursed are those who weigh and measure less.’ There is tatfeef (weighing and measuring less) in worship as well, there is tatfeef in dealings and there is tatfeef in wudhoo as well. Complete your wudhoo, not a hair should remain dry, and when weighing, then weigh properly. The balance should be straight, there should not be the slightest decline because you have taken the complete money, so give the complete item. Did you not take the complete money? So give the complete item. The money you took is proper and what did you give? Fake?

No. If you took proper money, then give proper money and give it well. ‘Indeed Allaah commands you with justice.’ So, being just is compulsory all the time and oppression is forbidden all the time. Justice and remembrance is desired at all times. Remember Allaah all the time and be just all the time. This is the advice of the scholars. So, justice is compulsory all the time. Whether a person is a relative or a stranger, it does not matter. Be just. It is not that if he is your close relative, then you cover. Be just. Allaah

commands the creation with two things, one is justice and one is doing good (ihsaan).

THE DIFFERENCE BETWEEN JUSTICE AND FAVOUR (IHSAAN)

It is our teaching that we should be just. Like for others what you like for yourself. What will come after this? Be good, Ihsaan comes after justice. Weighing completely is justice and putting a little more so that it goes down is Ihsaan. We have been taught to deal well with others, that be good to him. Therefore, He said, “Weigh completely.” And how should you give? Give with putting it down a little too. The Hadith states that weigh completely and give and let the balance go a little down. So, there are two commands. Weighing, this is compulsory and do good. This is preferable. ‘Indeed Allaah commands you with justice and doing good.’ The fourth point is Tabligh which has been kept closed. If it is opened, then the doors of guidance will be opened.

THE METHOD OF NUBUWWAH AND RULE

So, how is a Muslim? He is just and he does Ihsaan. Then see, the people will become slaves of Ihsaan because no one does Ihsaan in the world. Every person has an agenda. Every nation has their agenda. Who will do Ihsaan? I have bread, you brought your lentils so that the bread and lentils can be joined as one. This is the way in the world that the bread is with me and I bring your lentils so that I can eat

bread and lentils, and you? You go. That is why the world has become straitened upon the people. The person who does good will say that I have bread, what will happen? You take half and I shall eat half. This is the method of Nubuwwah. The way of rule of before was that whatever is yours is mine too, and mine was already there. That is why they fight. What does Nubuwwah do? Nubuwwah will come and will first make brotherhood that this is your brother. Rasulullaah made the people brothers at first.

THE ADVICE OF MAULANA ILYAAS ↦

Therefore, Maulana Ilyaas ↦ used to say that first people should link to Allaah; then they will link amongst themselves. This is because it is the command of Allaah that there is one roti, so give half to your brother. Do good; Allaah will do good to you. Spend and Allaah will spend on you. This is the teaching of Islaam. ‘Indeed Allaah commands justice and doing good.’ There is no permission at all for injustice. What are we commanded to do? Do good, whether friend or enemy. Whether a person is of your kind or he is someone else, someone close or someone far. If he is hungry, then feed him. Who is the one that ate? It is not known who it was, was it a Muslim? We do not know, we fed. A person is a traveller, who was the traveller? A Muslim? It is not known who. We are commanded to do good to the travellers, that a traveller comes to your town, find out about him. If he dies, all the people in the locality will be sinners; that a traveller came and died hungry because we are commanded to find out about the traveller. Who was the traveller? It could be anyone, it is not known who. A traveller came to us; we

are commanded to deal well with him. Be good to him. He is a traveller. He does not know the road, show him the way. All this is in the Hadith.

THE DA’WAH OF RASULULLAAH IS A MERCY FOR THE WORLD

My friends, Rasulullaah came with all this. Therefore, the Da’wah of Rasulullaah became a mercy for the world, that there is no danger here. This person will be just. He will do good. Therefore the doors open. When the fourth point will open, the doors will open. **Therefore, do Tabligh with understanding. Do not make it a routine. This is a great call and a great teaching. In it is our nurturing that we should become just people.** It is a great thing if someone is just. So, only man can be just and be good. Where will an animal do it? This is for man. He must create Imaan that will let us tread the path of the commands of Allaah and it will let us be just and deal well with the creation. What will a person get by doing all this? He does not want anything of the world. We want Allaah. Then Allaah will help us; we must desire it. Therefore, the work will be done by the support of Allaah and the support of Allaah will come through these means. Therefore, learn this work and bring your life onto it and move around with it in your life.

THE EXAMPLE OF A MUSLIM IS LIKE THAT OF A MILL

Just as the seed is placed in the mill and the mill is taken round, it is not that the mill moves round without the seeds, just as the seeds move, the mill will move. A Muslim takes his Deen and he makes Tabligh of it as well. Deen takes, he does the effort of Deen. So, Deen will spread through his effort. This is because Deen is coming into him. Just as the seeds are placed in the mill and flour comes from all sides and falls, in the same way, a Muslim brings Deen into himself and he moves around. Then goodness will spread, while learning and teaching. While doing the work; he makes others do, while sacrificing, he gives others.

THERE MUST BE ENTHUSIASM FOR BECOMING A BELIEVER

Therefore, become a servant and do the work. Do not become a great leader and do the work. **He who becomes big and does the work, he will fight and if he does the work as a servant, then he will get.** Therefore, there is a need for nurturing so that no one becomes 'big', there is no enthusiasm to become a leader, but he has the enthusiasm to become a believer. 'These are the true believers.' The command of Imaan was given, Allaah said, 'This is a true believer.' Those who sacrifice. So, a person should have the enthusiasm to become a believer, not to become a leader. He who becomes a believer, Allaah will help him

and He will create love in the hearts of the creation. This is great support that a person loves.

THE EXAMPLE OF MAKING CONDITIONS

He who gets involved in this work with the proper conviction, his conditions will be made. He who is not involved, his conditions will not be made. This is because the meaning of Imaan is to take benefit from Allaah. To take benefit from His power. So, Abdullaah bin Mas'ood ↔ is standing with his companions and looking at Abu Jahal and his group. He is asking his companions that how many people will there be? Abdullaah bin Mas'ood ↔ says that I think that they will be about ninety. Abdullaah bin Mas'ood ↔ was a great jurist. He had great understanding. He was not like a Bedouin. So he was saying that how many will they be? They will be ninety. What will these ninety do? They were not ninety. They were three times that much. So Allaah says that We made them a few in your eyes. This is a matter of making ones condition, that those who are many, they are seen as a few. You will see them as few. So they were actually a few. Therefore, they did not worry. They were firm because they were few; they saw them as few so that they do not fear. What will happen with just these few?

They are not even a handful. So Allaah is saying that We made them few in your eyes so that fear does not come over you. This is the power of Allaah that comes on account of Imaan. It is made apparent for those with Imaan. It is the path of Nubuwwah; it is the path of taking

benefit from the power of Allaah. **The rest of the paths are paths of taking benefit from creation.** Allaah saw their steadfastness and began to change their condition that those who were many are seen as few.

THE DREAM OF RASULULLAAH □

Rasulullaah □ saw a dream. The dream of a Nabi is revelation. It is not that baseless thoughts came in his dream, no. The dream of the Nabi is true and definite. He is shown something from the unseen. So he is also seeing that they are few, where are they few? They are many. ‘That time is worthy of mention that when Allaah showed you the people as few in your dream and if Allaah showed the people to be many, then your courage would have been lost.’ If you remain firm and create the desire to remain firm, then means will be created for those who do. First there would be no sin, but the means of sin are created and that is why sin occurs. Those who do the work, the means of doing are made. Allaah causes things to be done. There are examples of this. In the same way, I am not saying. Those who took the path of sin, today; their coming and going has become difficult.

THE EXAMPLE OF THOSE WHO SIN AND THOSE ON THE TRUTH

So, those who sin, the means of sin will always be created. The means of sin are always created. Allaah j says, ‘In this way, we test them on account of their sinfulness.’ Those who are on the path of sin, the means of sin are created for

them. And whoever is on the path of truth, the means of truth will be created for them. The Being of Allaah does. Therefore, it is something to be feared that, that path should be taken through which help will come. The path of work will open. So, the means of sin for the sinners will be created because they do not leave the path. Like on Saturday, the Bani Israa'eel did not leave fishing, did they stop fishing? This was their way, they tried to be 'clever' with Allaah, not to sacrifice. So, they created the means to be 'clever' and were sinners. Allaah said, 'In this way, We tested them on account of that in which they sinned.' So, the means of sin are created for the sinners and Imaan is for justice.

In Imaan, the means of justice will be created. This is the system of Allaah. Therefore, the correct path should be taken. It is the responsibility of a person to take the correct path. Allaah will take the person forward. Allaah is the Rabb, He will nurture. He will nurture the body and He will nurture the soul. Now, means are created for both. They were steadfast for the Sahabah □, that Rasulullaah □ is seeing a dream. What does he see? They are few. The eyes of all see, so, were they few? No. They were many. So, it is said that they were definitely few, now do not worry. The more they are, they will all come to you. A few will be left with Abu Jahal. They will be destroyed upon their disbelief. The rest of the people will come to you. They will be included in Imaan. They are few. So the glad tidings were given that the effort you do, it will be successful. The effort will be done among them and these people will also come this side. Those who remain with Abu Jahal, they are few.

Subsequently, they are few; they were destroyed with their disbelief. Read the entire Seerah. Those who were destroyed with their disbelief were few and most of the people came this side, Da’wah was given to them, effort was made for them, those for whom teaching was done, they came this side. So, Abdullaah bin Mas’ood ؓ saw, in order to make his condition and whatever was shown to Rasulullaah ﷺ, it was to make the condition. The water that fell was also to make the condition. So, Allaah places the condition and He made it. Allaah taught this through His power and this is told to us so that a believer, with the support of his Imaan, he can go to Allaah. He can go ahead to Allaah. The Allaah that brings conditions, the same Allaah can make from conditions, He will make from His power. Allaah has power, He will make through His power.

THE ADVICE OF MAULANA MUHAMMAD YUSUF ↦

Maulana Yusuf ↦ used to say that explain the power of Allaah to the people that Allaah is the One Who does through power. Does He do through means, no. He does through His power. When a person will see things being done through power and he understands, then the Imaan of a believer will be affirmed in Allaah. The second thing was not in him. Now what was in the body? Nothing, no food, no water, nothing and the person was successful. So, who made him successful? Allaah j did. There are no means and Allaah gives success, He gives through His power.

THERE ARE GLAD TIDINGS FOR THOSE WHO REMAIN STEADFAST ON THE TRUTH

Therefore Imaan was made fresh and the rank of the people of Badr increased. In the group of Sahabah, the companions of Badr, their rank is very high. This is because they remained firm. Those who remain firm on the truth and they take the demands and do work. Rasulullaah placed a demand upon them. When they were firm, then Rasulullaah gave them glad tidings. They were people who were firm on the demands of Imaan. So now, they were given glad tidings. There are two things; warnings and promises. Now benefit opened that if you remain firm, then this will happen, that will happen. He mentioned this. You remain steadfast; do not fear. Abu Jahal was destroyed in a certain place and another person was destroyed in another place. Their destruction was decided from above. They will not be able to do anything to you. Rasulullaah explained the place where the people will be destroyed; that a certain person will die here, another person will die here. Their dying was decided from above. So, why was this not mentioned from before, that come, all these people are going to die. The decision was made; this is not a game.

Therefore people were put into motion and they were made steadfast. When they moved with steadfastness upon the objective, then these glad tidings were told to them that now this will happen.

THE WISDOM OF ALLAAH IN GIVING BOTH OF THEM CHANCE

My friends; that is why conditions will come in the path of truth at first and then help will come. Just as the night is dark at first, then the sun rises. When the sun comes out, then the darkness of night is removed. The sun becomes bright and the entire world is enlightened. In the same way, at first, falsehood will always cover at first and conditions will come at all once in front of a person. When a person will begin to do work, then Allaah will slowly begin to correct their conditions and take them to success. **However, the Sunnah of Allaah is that Allaah does His work slowly.** He does not do it hastily. How is the nature of a person? He wants it to be done quickly. He does not have to do anything and it should happen immediately. This is the nature of a person. A person has a child who is hasty. His nature is such that he wants things immediately.

It will not happen immediately. It will happen by the sequence of Allaah. Therefore, He delays. Making the successful into successful people takes time; time is taken to make the failures into failures. Do you want to become successful or not? So you will be made successful over a period of time. If someone is to be made a failure, he will be made a failure over time, whereas he must be made a failure.

However, time is also taken to make a person a failure and time is also taken to make a person successful. This is so

that they also get the opportunity and the others also get the opportunity. Both are given chance. The failures are given chance so that if they change and come onto the truth, then they will have the chance. Chance is given to the people of truth so that they can take their sacrifice forward. So, they are given chance so that they can earn the benefits and virtues of sacrifice. There is wisdom in Allaah delaying.

SHAYTAAN MAKES THOSE WHO DO THE WORK HOPELESS

When time is taken to change conditions, then something new is created. When there is delay in success coming, there is delay in help coming, then something new is created. The new thing is that Shaytaan makes a person hopeless that look, for how long are you doing work? For how long are you performing Salaah? Was there any benefit? Nothing. Now leave it. How easily he does his work, this is a very bitter call. It seems good to every person. Yes, the talk is correct. When there is no benefit, then why should he remain in it. Allaah says that this is a bitter call. This is deception. Do not be deceived. Our talk is the truth. Conditions should not deceive you. Shaytaan should also not deceive you. You have been informed of both. Sometimes a person sees conditions and he is deceived, that, great work has been done, leave it. Shaytaan deceives that do what you were doing before. Leave them.

So Allaah informs that both these things are deception. The people of Imaan should remain aware of both these. ‘O

people, indeed the promise of Allaah is true, the life of the world should not deceive you.' O people, the promise of Allaah is true, conditions should not deceive you, that I have fallen ill, I am in great debt and there is great opposition to me, conditions have begun. These conditions should not deceive you. The promise of Allaah is true. The matter will occur, so we are notified that conditions should not deceive us. The second notification is that 'Shaytaan the deceiver should not deceive you regarding Allaah.' He will deceive you in this way that many days have passed and no benefit has come. This is the form of deception that he shows the path of hopelessness, that there is no benefit. Therefore, leave it and take another path.

THE EXAMPLE OF THE DECEPTION OF SHAYTAAN

Just as Adam _ was shown the path of harm that Adam, see, shall I tell you something of benefit? What is that? That eat of the tree from which Allaah has forbidden, that Adam, do not go close to it. Eating is something far-fetched; do not even go close to the tree. If you do; then? If you take that path, then you will harm yourself. **The meaning of 'Zaalimeen' in the books is that you will become someone who will harm yourself.** The translation was done in this way that do not go close to the tree; otherwise you will harm yourself. Allaah j has explained, what has nafs and Shaytaan explained? Benefit, that, Adam, a long time has passed, this was the first thing. Now, if you eat, then you will be in the mercy of Allaah forever. You will live in the neighbourhood of Allaah and nothing will be taken away from you. Eat it.

The second thing he emphasized was that he said that Adam, listen, by Allaah, I am speaking of good for you, what do you want from me? Read the Qur'aan. It is explained like this. 'He took an oath before them that indeed I am an advisor for you two.' He took a great oath, the Arabic word 'Qaasama' denotes exaggeration. He exaggerated and took an oath. Just as he explained benefit in harm to Adam, in the same way he told the children of Adam that there is benefit in harm that see, this is interest. It is just a little interest. What is there in it? Give so much upon 100. It is nothing much. So give it and your work will be done. Now he does not know the harm of interest, he told them of the benefit. So the person deals in interest and what does Allaah say? Whoever deals in interest, We shall wipe that business out. Its destruction is definite. It will definitely be destroyed. Now this poor man goes into interest. He takes an interest loan and starts a factory. He will do this, he will do that and he makes effort too. Allaah does not help him. Allaah will never help him that He states the deed to be Haraam and helps, this cannot happen.

Therefore, he does not want to come out of interest and he will not come out of it until death. He will remain in interest. Therefore, he is caught that he went to become wealthy, he will not become wealthy, but he will die in debt. This is because Allaah has decided his destruction. Just as Adam _ took the path of benefit to find harm and he was greatly harmed. So, Shaytaan will sometimes make a person hopeless and sometimes he will show benefit in harm so that a person moves from his path. He who moves from the path, he will never be successful.

CONDITIONS COME TO BRING BOUNTY

So; my brothers and friends. The help of Allaah that comes slowly, it is on account of wisdom. It is the demand of wisdom. Whatever work Allaah does, He does it out of wisdom. He does not do things blindly. Therefore, believe in the wisdom of Allaah, that whatever Allaah says, it is resolute, definite. Whatever delay there is, there is wisdom in it that those who do good, they should be given the most opportunity to do work. Those who take another path, they are spoiled and they are then given a chance to reform, that We have given you so much opportunity so that the matter can be complete. It is not that tomorrow the person says that we did not get the chance. If we got the chance, then we would have repented and come to you, now that aspect will not remain.

So, in the path of the truth and the path of obedience, Allaah will bring conditions. And these conditions come in order to bring bounties so that whatever conditions a person faces in the path of the truth, Allaah will grant the person a bounty in those conditions. There is a bounty for the deed and bounty for the condition. Just as there is reward for Salaah and performing wudhoo for Salaah in great cold, this condition of performing wudhoo in the cold, there will be reward for it too. A person went to perform Zuhr Salaah in the sever heat, he performed it and came. So, it is mentioned in the narrations that he walked very far in the heat, so he will get the reward of this condition and the reward for the Salaah as well. Whatever

difficulty comes in the path of Allaah, Allaah will grant a bounty to the person. This is the indication so that the person of Imaan will remain hopeful in this condition. It is not that a person should lose hope and complain, that Allaah has done this, He did that. Is it correct to complain?

No. It is not correct to complain. It is also not correct to speak inappropriately that I did this; I did that. No. That is also not correct. If something changes, then it will not be correct to complain. So, a person should not complain, but if disliked conditions come about in the path of the work, then Allaah will grant bounties upon these disliked conditions. He will grant recompense.

Therefore, those who understand this path, they should not leave it. If good conditions come upon them, then with gratitude, they should tread the path. If disliked conditions come, then with patience they should deal with it. They will get the recompense for it too. If a person is grateful, he will be given. If he is patient, then the help of Allaah will be with him and when the help of Allaah will be with a person, then his Imaan will be made firm. The Imaan he was told about, it is this. Allaah did, we have seen the promise of Allaah.

CONDITIONS COME TO MAKE ONES CONVICTION

My friends, therefore, Allaah brings conditions in the path of Imaan and scrutinizes, i.e. He will create sight so that the conviction in others besides Allaah will come out and conviction in the path of Muhammad being true will

come. Through this path, Allaah j has shown this path which Rasulullaah brought. Therefore, whatever conditions Allaah has always made, He made through the Kalimah. The conditions of the people of the Kalimah were made on account of the Kalimah because they made the Kalimah their field of effort, their field of practice. The Kalimah is a great means, very powerful. In order to make conditions, the world will remain on account of the Kalimah. It is narrated in the Ahadith that as long as one person of the Kalimah remains, the world will remain and when no one remains, then it will be over. The strength of the Kalimah shows that the world will remain on account of the Kalimah.

When a person will have a life of the Kalimah, then the blessings of the Kalimah will also come. The Kalimah has blessings in it and Allaah makes conditions on account of the Kalimah as well. Without it, conditions will not be made because the world will not remain. Such conditions that the world will not remain, once the Kalimah is lifted, the world will cease to exist. This is its effect. This is the life of the world. If not, then the world is dead, i.e. without Imaan. Therefore, those who make the effort of Imaan, it is as though they are doing a favour to the universe, or, because of this effort, the universe will remain, the Kalimah will spread.

THE RESPONSIBILITY OF THE BELIEVER

So my friends, this is our responsibility. First is that Imaan should come into our lives such that it makes the

obedience of Allaah apparent. Earning Imaan, showing obedience. First Imaan comes and then obedience is brought into vogue. Therefore, keep the believers in front of you, and the command of obedience is given. 'O you who believe.' Saying this, they will be commanded. O you who believe, now do this, O people of Imaan, now do this. If there is no Imaan, then there will be no address of obedience. The address will be through the path of Imaan. 'O you who believe, fasting has been made obligatory upon you.' 'O you who believe, do not eat your wealth amongst yourselves in an impermissible way.' Keep your dealings clean. Give what you have taken. All these commands will come through the path of Imaan. First Imaan; then the command. Therefore, irrigate Imaan so much. It should get so much strength that these commands should be continuously fulfilled.

Therefore we have been given the command of Imaan and the effort of Imaan. When the effort of Imaan will take place with the Kalimah, then a person will become powerful and he will prepare the believers for obedience. Then, their obedience will be established, and bounties will come upon the obedience of Allaah. **This is the way of Allaah that whatever bounties come; they will come on obedience.** 'And he who obeys Allaah and the Rasul will be with those upon whom Allaah will show His bounty.' Now, they will be obedient and they will be people who will find bounties.

THE KALIMAH WILL BENEFIT THE BELIEVER

Therefore, the effort of Imaan is shown so that through the effort of Imaan, this path of the obedience of Allaah will open. Through obedience, the doors of the bounties of Allaah will open. The Kalimah will make their conditions. The Hadith states that ‘Laa ilaah illa Allaah will continue to benefit the person who says it.’ It will remove calamities from them and remove difficulties from them. As though the indication of the conditions being made is on account of the Kalimah that they will get benefit. Their calamities and difficulties will be removed. Rasulullaah brought this Da’wah into vogue and the calamities of the environment were all finished. All calamities were removed. Even enmity was removed.

THE EXAMPLE OF MAKING AND SPOILING CONDITIONS

There was enmity amongst the Ansaar. The enmity came to an end. The conditions of the Ansaar were difficult in every line. Those conditions also came to an end. The Ansaar took the Kalimah and they fulfilled the rights of the Kalimah. The Quraysh got the Kalimah. They opposed the Kalimah and they suffered. Allaah deprived the Quraysh. Those who believed, believed, the rest were deprived. Their names were wiped out. They were all in charge of the Ka’bah and held great positions. This was ended. He made the decision that their condition will be spoilt. Their

condition was made. The condition of the Ansaar was made and what was their condition at first?

At first, the condition of the Quraysh was very good. The Quraysh were wealthy, they were prosperous. They were respected in their environment. People would honour them, for they were the custodians of the Ka'bah and servants of the Haram. Therefore, people would honour them. People were dying hungry and Allaah would provide for them. This was explained in Surah Quraysh that Allaah dealt with you in this way but the Quraysh opposed. Therefore, the Quraysh were deprived. Their good condition got ruined and those who were in ruins became good. These are two examples of negative and positive, that all the conditions of the Quraysh were negative. They refuted everything and the Ansaar responded to everything, that we are ready for everything, say what you want to say. The Ansaar said this that whatever wealth you accept for the work of Allaah, that is more beloved to us than the wealth that you leave for our needs. This is called 'Iethaar', i.e. sacrifice.

So, the Ansaar responded to everything and they refuted everything. What was the result? The result was that the condition of the Quraysh was spoilt. They were wiped out. 'Did you not see those who turned the bounty of Allaah into disbelief?" the bounty of Allaah came, Muhammad □ came among them and the Qur'aan was revealed in their language. Deen came to them. In response, they adopted disbelief. Instead of testifying to Imaan, they adopted disbelief, and what did the Ansaar do? The Ansaar got one bounty in the world, that they met Rasulullaah □ and he called them in the world.

They believed. They did not even know. They would hear from the Jews that a Nabi is to come. He will come from the Haram. They believed right away and they got ready immediately. Then, they spent their entire lives in preparation. So, Allaah made the conditions of the Ansaar and He took work from the Ansaar.

THE ADVICE OF AYESHA →

Hadhrat Ayesha → used to say that when the Quraysh went the other way, then Allaah brought the Ansaar to Madinah for the help of His Nabi. Allaah is very powerful. The conditions of the Ansaar were made and theirs was spoilt. Was the Kalimah spoilt through conditions? No. Through the Kalimah, conditions will be made. The conditions of the Bani Israa'eel were made and the condition of Fir'awn was spoilt. 'So, Allaah said regarding the condition of the people of Fir'awn that how much ruin came to them, that these people left their kingdom, their rule and they drowned. In their place, who did Allaah bring? That which was made empty, He filled. Who did this? Allaah, that upon these people ruin came and success came upon others. This happened in every era from beginning to end.

THE DECISION OF ALLAAH COMES SLOWLY

My friends, as a result of Imaan, conditions will be made and in going against the path of Imaan, conditions will be ruined. However, it takes time. Therefore, do not be deceived. The people of falsehood are deceived that nothing is happening, do what you want. They will carry

on talking; it is talk of old. Do what you want; nothing will happen. And Allaah j says, ‘As for those who belied our signs, We shall take them slowly in this way that they do not know and I give them respite. Indeed My plan is resolute.’ **Therefore, conditions of falsehood will come upon the people of falsehood and conditions of truth will come upon the people of truth.** This is resolute. It is not that a person is spoilt; he does what he wants.

Therefore, it is said that do this work and do it with conviction. Allaah j has given the examples from the time of Adam _ until the end for this reason that through the Kalimah, their conditions changed. Their conditions were made. Like the condition of the Bani Israa’eel was made and the condition of Fir’awn was spoilt. Those who were in power, they were ruined and those who were poor and downtrodden, their condition was made. Who made it? Allaah. Who spoilt? Allaah. We do not say that we shall spoil. We cannot do anything. We are weak servants but the Doer is Allaah. We cannot make our conditions, what can we make of the conditions of others? Look, our call is to Allaah, that Allaah will do, and how will He do? He will do with His power.

TASHKEEL

My friends, do the work for this and do it with hope of success from Allaah. This is our responsibility that Deen should come in ourselves; in our environment and Deen should come into the entire world. The world was created for Deen. It was not made for corruption. Was it made for corruption? That make corruption on earth, no. Allaah j does not like corruption on earth. ‘And Allaah does not

like corruption.’ Therefore, this is not because it is disliked, you should do it. Allaah will not say anything. No. Then a person will come to know. So, the earth was made for obedience, the earth was made for worship and Allaah is the deity in the heavens and He is the deity on earth. The greatness and grandeur of Allaah is in the skies and the greatness and grandeur of Allaah is on earth. We must give Da’wah of this greatness and grandeur and we must prepare ourselves for it. So say, who is ready for this blessed effort, they should give their names.

THE WORLD IS A PLACE OF TEST

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

DEEN IS NOT PLAY

My beloved brothers, action (amal) is that whose first part is last. The deed whose first part is not at the end,

it is not a deed (amal). It becomes play. As long as the person wanted to do it, he did it and then he left it. When he wanted to, he began and when he wanted to leave it, he left it. Will this be called a deed? No. This is play. Taking a ball? A person can play as long as he wants. If he does not want to play, he will leave it. So, a person should not make his Deen play. The world deceives a person. So, a person makes Deen into play because he does not think it to be his need, that he needs it. So, he does the work of Deen as long as he wants, if he does not feel like it, he leaves it. So, this person is in deception. 'And leave those who have taken play and amusement and the life of the world deceived them.' They made Deen into play; they were deceived by the world. They have been deprived of the Aakhirah. 'So today we shall forget them just as they forgot the meeting of this day.' This is a law of Allaah. (May Allaah protect). Therefore, the deeds of Deen should be completed and a person should understand it to be his success and take it to be his responsibility that brother, this is my work, I shall do it. So, from beginning to end, the deed will be complete, listen completely, understand completely, do it completely, this must be done.

PUT YOURSELF IN THE WORK OF DEEN

So, there is hope in the being of Allaah, that may Allaah decide good because he whose effort is good, good means that his effort is good with Allaah, so Allaah will not let him be destroyed. Allaah will not let the person be ruined. Therefore, place yourself in this effort. Placing yourself in the effort of Deen, this is necessary for ones self. Like a

person carries a basket, then the basket attaches itself, a person will have to place it, is it not? Once he has placed it, it will attach itself. In the same way, a person will have to place himself for Deen. We place ourselves; then Deen will reach the roots of a person on its own. Things will come out. Just as boulders were placed on the chest of Bilal Habshi ↔, the Imaan was not coming out from within, did it come out? He said that how can this be? Allaah is One; and how should I speak? So, place yourself, and Imaan will attach inside. In the same way, when we place ourselves in the work of Deen, then the work will attach on its own within. A person will go home because it has not attached itself within until now, otherwise, this holds on firmly, it will not separate. This is a relationship with one Allaah, hold on such that it does not cut. So, this is a firm relation, it does not break. However, if a person does not place himself, then? What will happen to Deen?

GOOD DEEDS WIPE OUT EVIL DEEDS

A person should place himself by asking Allaah. When everything is finished, then the bounties of Allaah will begin. Beneficence will begin. Then Allaah will not bring deprivation. He who performs Salaah, his sins will fall away. ‘Indeed good deeds wipe out evil deeds.’ So, when a person will perform Salaah well, then his sins will be forgiven because worship brings forgiveness on its own. Through its blessings, sins are forgiven. Good deeds wipe out evil deeds. Then; the difficulties that come in this path? The difficulty that comes in the path of Allaah also brings forgiveness. **Through it, a person is also forgiven**

because difficulty wipes out sin. So, have hope that you will be forgiven.

A PERSON WILL GET BOUNTIES UPON THE OBEDIENCE OF ALLAAH

Then, sincere obedience will remain, and the shortcomings? They will be forgiven. Now, a person will take sincere obedience before Allaah, what will he get? He will get bounties. Does a person not get bounties upon obedience? 'And he who obeys Allaah and the Rasul they will be with those upon whom Allaah sends His bounty, from the Ambiyaa', and the Siddiqeen and the martyrs and the pious.' This is a great law of Allaah. And all these laws are mercy and affection. Allaah has made a great law of mercy and affection. If this is understood, and this settles in the heart, then a person will be ready to die because when he will get so much mercy, then why will he not be ready to die? For even if he dies, there will be mercy. If he dies in the work of Allaah, then has he been destroyed?

No. He is successful. If he was accepted, his effort, then he is successful. He dies successful. There are great bounties from Allaah. 'If you are killed in the path of Allaah or you die, then definitely there will be forgiveness from Allaah and mercy, it is better than what you gather.' It will be better than all the goods, lands, rule and wealth of the world that people gather. So, this is the law of Allaah. This is a law my friends, of taking mercy.

Therefore, place yourself; it is necessary to move because Allaah has placed a responsibility on us. Upon this, all the promises will be done.

THIS IS THE RESPONSIBILITY; TO MAKE YOURSELF WORTHY OF WORK

So my friends; this responsibility is ours that place yourself in the work. **Making the work is the first responsibility. A person enters the army, he does not fight the moment he enters the army, but he shows himself to be a fighter.** He is trained. Will he be sent to the trenches immediately? Brother, come today send him to the trenches, taking a gun. What will he do? He will die. Before this, he is made to do effort, what is he made to do? He is made to do effort. He is made fearless. Then he does not fear. He is made into someone who leaves out comfort. As long as he does not leave out comfort, how will he fight the enemy? There is training of the army first. There is great training. Is he not taught how to fight and kill? And what else? Not only fighting and killing. There is no other subject matter. So, we do the effort; then we give responsibilities that go, so from whoever Allaah takes the work of Deen, He will make him a person of the work of Deen so that he gives sacrifice.

He becomes someone who does, not a person who decides. If not, then where will he reach, he will get stuck. Many things will be created. He will get stuck in them and his progress will stop. So, he is not made into someone who

will get stuck, but he is made into someone who does so that he is involved, that he will be a person who does and he will make others who do. He will learn and he will teach others too. A person should become someone who raises the standing of Deen, not his own standing. Whose standing? He should make the standing of Deen high, that Deen is great. Allaah is great, not his own standing. If his own standing is great; then how can the work progress. Then the work will not be done.

THE CONDITIONS OF PARTICIPATING IN THE WORK

I said that, my friends, Allaah has given this work; it is our responsibility. Therefore, prepare yourself for it. This is the first responsibility. **Effort and striving is a condition, that effort must take place for it.** There will be obedience for it and striving for it. There will be principles; these are the means of progress. Knowing these means, learning and bringing them into one's life and living a cautious life.

THE ADVICE OF HASAN BASRI ↦

Hasan Basri ↦ was a great Tabi'i. **He would say** that I saw such people, i.e. the Sahabah , that you **do not adopt as much caution in Haraam as they would adopt in Halaal. Something was Halaal, and then too, they would adopt caution that Allaah has permitted something, we should not go into wrong in this permitted thing.** So, he said that you are not as cautious in

Haraam, as I found them to be cautious in Halaal because they understood their responsibility that brother, Allaah has permitted but we should not go this way or that way.

LIFE IS PURIFIED THROUGH CAUTION

So, Allaah has given a great thing my friends, if a person wants to remain firm on this law and sequence, then he gets a cautious life. A pure life because there will be effort in it, striving will be done, sacrifice will come, obedience will come, principles will come, this will purify the life of a person. A life of sincerity, a life of Imaan, a life of obedience, a life of Du'aa' will be made, i.e. his relationship with Allaah will be corrected. When the relationship with Allaah will be corrected, then Du'aa' will be taken that ask, We shall give, what do you want? The Sahabah were given the status of Du'aa'.

THE ADVICE OF HADHRATJI ↦

Hadhratji ↦ used to say that people say that Allaah made the Sahabah conquer major countries. So, conquering a country is not a big thing. **The Sahabah reached a high stage in Du'aa'. The straight path was cleared for them such that whatever they asked Allaah, they got it. So, he used to say that it is not a major thing if the country comes into ones control, their stage became such that they reached the stage of Du'aa'.** That they asked; and it happened. This is the path of the bounties of Allaah. Baraa

bin Maalik ↔ was a Sahabi. When the Sahabah faced difficult conditions in the battlefield from the enemy, then they would go to Baraa bin Maalik ↔ telling him that the conditions are difficult. He should now make Du’aa’. This was the final weapon. This was a successful weapon because his Du’aa’ used to be accepted. The Du’aa’ of Sa’d Ibn Abi Waqqaas ↔ used to be accepted. The Du’aa’ of Abbaas bin Abdul Muttalib ↔ used to be accepted. They were all higher than us but these were the people in whose lives these conditions came, then people would ask them for Du’aa’. Hadhrat Umar ↔ used to ask Abbaas bin Abdul Muttalib ↔ to make Du’aa’ that make Du’aa’ then a certain work will be done. The Du’aa’ of Sa’d bin Abi Waqqaas ↔ used to be accepted. This was famous. The Du’aa’ of Baraa bin Maalik ↔ used to be accepted in the battlefield, such that he would make Du’aa’ and Allaah would bless them with success. They received this through Du’aa’.

Did they get through country? Through weapons? Or through wealth? No. They got this through Du’aa’.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to say that we want that life must come into the Du’aa’ of the ummah. One work must be done and life must come into their Du’aa’. They must take from Allaah, they must become people who get work done from Allaah, Allaah will be pleased and help them.

SHAYTAAN BRINGS THE MOST VIRTUOUS TO LESS VIRTUOUS

My friends, we have been given something great. The value of it must be understood so that this is not lost. This is because Shaytaan will bring a person down from being high. He will not make a person leave; he will lower a person from being higher. He was most virtuous; he will bring a person to being less virtuous. So; he who the highest, he will bring the person down. So, he loses Deen, he moved the person who was up, he brought him down. A person then understands that 'I am' but where is he? It is said that a person earns 500, now he comes to 100, how did this happen? Is this correct? That 'I am' but what am I? I had 500, it has now come to 100. Did he get profit or suffer a loss?

In the same way, in the sacrifice for Deen he was at 500 and he brought him to 100. So Shaytaan has done his work. The person did not even know. He did his work and went away. Therefore I said that we should remain cautious and seek forgiveness from Allaah and seek help from Allaah.

EVERYTHING IN THE WORLD IS FOR A TEST

This is the thing my brothers, that is why all this is happening that Allaah has made this world a place of test. We are tested here. Through which path are we tested? The test will be through the path of his means. The means of the world were created as a test and Allaah gave His commands also as a test. Life and death is also for a test. 'He created death and life so that He may test you, which of you is best in deed.' We created death and life so that We may see who among you brings the best report. A report will be taken of a person's life. So, life and death is for a test. Means are for a test. Allaah gives commands in different conditions. These conditions are for a test. For who is it? A test through conditions. A test through means. Conditions are created, then the command comes, a person comes into the test.

THE EXAMPLES OF THE TEST OF THE BANI ISRAA'EEL

The Bani Israa'eel were told that they should not fish on Saturday. Saturday was for them like how Jumu'ah is for us. We have been commanded to leave the shop at the time of Jumu'ah Salaah, that do not earn, Jumu'ah is taking place. Earn after Jumu'ah. It was necessary for them to honour Saturday just as Jumu'ah is given importance by

us. Therefore, they were stopped. So the test was that the fish would come more on Saturday, just like trade increases on Friday because more people come. When Saturday would come, the fish would come to the top, it would come to the top of the water. Now their mouths would water that the fish comes on Saturday and when it is not Saturday, then? They would not come. Now was the test. They failed this test, i.e. fish would come, they broke the command, so in the test, those who broke the command would fish more. 'In this way, we tested them on account of their sinfulness.' We placed them in a test and he who remains firm; his test will be less. He who breaks the principles, breaks the laws. He is also tested more. When Saturday comes, then the fish increases and when Saturday passes, then it decreases. They come upon their condition. Yes, they broke the command of Allaah; they adopted trickery. This is a calamity. They went to fish through trickery. And then they were punished.

LIGHT IS CREATED THROUGH DOING DEEDS WITH SINCERITY

So, through trickery, the command is left out. Even if a person does adopt trickery, then light will not be created because he acquired his internal objective. Even if does do the deed through trickery, then light will not be created for a person because by doing the command with sincerity, light will be created. A person will walk properly in this light. Hadhrat would say that every car will move in its light. Every believer will move in the light of his Imaan. He will move in the light of guidance. In this way, his 24 hour life will be corrected. So, even if he does the work

with trickery, then light will not be created. So, where will he find the path because there is no light. If he did the command without any objectives, he had no agenda, he sacrificed his possessions and fulfilled the command, then this command will not only be in deed, but it will be a deed and it will have light as well. Then he will move in this light properly. Therefore, by adhering to the Sunnah, a person will get more light.

The greatest light is in the Sunnah. Ibn Mas'ood ؓ would say that if you leave the Sunnah of your Nabi, then you will go astray. (لو تركتم سنة نبيكم لضللتم)

THE TEACHING OF THE AMBIYAA AND THE UNDERSTANDING OF PEOPLE

So, I said that when a person will fulfil the commands, he will get success, otherwise all conditions, all means Allaah created for a test. This is the teaching of all the Ambiyaa'. What do people understand? Conditions are for good conditions and the Nabi will teach that this is for a test; it is not for prosperous conditions. It is a separate matter, away from the custom of the world. The way of the world is that the more means there are, the better the conditions will be, the more prosperity there will be. The more means there are, the more tests there will be, this is because people understand that they will get success through commands, not through things, that means have increased, so the commands are more, did you not hear? When means

are less, then the commands will be less. Look, I shall give an example.

IF MEANS ARE LESS, THE COMMAND WILL BE LESS, ITS EXAMPLE

Brother, it is compulsory to wash the face in wudhoo, it is compulsory to wash the face, it is compulsory to wash the feet, it is compulsory to make Masah. However, the feet of a person are cut, so what should he do? So now one compulsory act will be less. What should he do? Why was one compulsory act made less? Because he does not have feet. If both feet are cut, the means are less.

THERE ARE FOUR TYPES OF PEOPLE IN THE WORLD

Rasulullaah says that in terms of means of the world, people are of four types. My friends, Rasulullaah called the entire world, i.e. not only the people in rule, not only the traders, not only the landowners, but in terms of the entire world, Rasulullaah was a universal Rasul. Therefore, the Da’wah is for the entire world. The teaching is for the entire world. The guidance is for the entire world. So he said that in terms of their means, the people of the world are of four types. In the map of the world there are these four types. If you make a chart of the world, then you will get these four types. There is one Da’wah and these four types. Every person, every class, if you see, in what type do they fall into? Like if a chart is made upon the

railway platform. Look, where is your name in the chart. So, the universal call of Rasulullaah is for the rulers, for the traders, for the workers, for everyone and he sees where his name is in the chart.

THE FIRST TYPE IS THE BEST

Rasulullaah says that there is one type of the servants of Allaah whom Allaah has given the means of the world. He gave them food, drink, a home, children, honour. They were given means by Allaah; that take, and He gave them Deen. They learn Deen. Both things have been gathered. Because of learning Deen, they move in their means such that they fulfil the right of Allaah and they fulfil the rights of the creation as well.

DEEN WILL SHOW RIGHTS AND LIMITS

My friends, **Deen will show rights and limits as** well, that what are the rights of Deen? What are the limits? If a person does not learn Deen, then he will not know what is the right and what is the limit, nothing. He will be unaware of the truth/right and he will be unaware of the limit.

THE EXAMPLE OF THE FIRST TYPE

He said that this best type of people, like the Sahabah , Allaah spread out means for them, so what did they do? When We spread out means for them, then they fulfilled the rights of Allaah, they fulfilled the rights of the creation

as well. They used their wealth for the sake of Allaah; they also spent on the creation. They used their wealth for the collective demands of Islaam and they used it for personal needs as well. They used so much that they got martyrdom. They got a certificate. Like Hadhrat Uthmaan ↔, he spent so much for the sake of Allaah and upon the creation that Hadhrat Muhammad said that after today, no matter what deed Uthmaan does, it will be sufficient for his success. It is not impossible that it cannot happen, it happened. Allaah gave him great wealth and he took a great amount of Deen. In the light of Deen, he fulfilled it. So he got the glad tidings. The Sahabah established these examples. Regarding this example, it is said that this is the best type of person.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to say that the world is a place of fulfilling rights and the Aakhirah is a place of finding recompense. No one asks for recompense here. In fact, a person will take the recompense of the truth from Allaah because Allaah has made one place of giving recompense. ‘He is the Master of the day of Judgement.’ Judgment means the day of recompense. The day when people will be given recompense. Come, take whatever is for each person. Great recompense will be given; good recompense will be given. So he used to say that the world is bound by rights and it is a place for fulfilling rights. So, a person will get recompense, he who remained in the limit and fulfilled the rights. He who broke the rights, he destroyed the rights, what recompense will he get? So, it is

said that he sees the right of Allaah and he sees the right of the creation as well. This is the first type. And why does he see? Because he has Deen. The word ‘ilm’ is used in the Hadith. It has a general meaning that he learnt Deen. He knows Deen. That is why he knows what is correct and he treads the correct path.

THE RIGHTS OF ALLAAH ARE INDIVIDUAL AND COLLECTIVE

So, rights are considered, limits are observed. Both types of rights are that of Allaah. In one’s individual life there are the rights of Allaah and in collective life, there are also the rights of Allaah. So, make your personal and collective life that of Deen. This is the right of Allaah. Make your Imaan. Make your conviction. Make your sincerity. Believe in Allaah as you ought to believe in Him, in your personal life, every person will be questioned about his Deen on the day of Qiyaamah and in the grave, that what was your Deen? Make your Deen and go. The Deen in your personal life is also the right of Allaah and in collective life there are rights of Allaah as well. In collective life it is the right of Allaah that you should become a helper of the Deen of Allaah so that in your society, this Deen will not dry, it is not ruined. Therefore, wherever a Muslim goes, he should make his personal life and in order to keep his personal life in order, he should make the environment as well, just as he calls out the Azaan and performs Salaah in congregation. **One person calls out Azaan and Salaah is performed in congregation.** When there is no Azaan, there is no Salaah, so how can a person become a Namaazi?

THE STANDING OF SALAAH IS INDIVIDUAL AND COLLECTIVE

The Ahadith states that the locality in which there is no Azaan, Salaah with Jama'ah is not established, Shaytaan envelops that place. This is an example. One of the rights of Allaah is that a person should bring Deen into his personal life. He should bring Deen into collective life. Allaah has created the Muslims for this responsibility. Whoever goes to any place, he should do this, in whichever country, in whichever nation, wherever he goes, to the extent that even if he goes to the mountains, he should call out the Azaan in the mountains and perform Salaah. Who will perform Salaah with him? The other creation of Allaah will perform. There are many angels, Jinnaat with him in the jungle, he will perform by calling out the Azaan because the standing of Salaah is that of being collective and individual as well. The Ahadith states that when a shepherd calls out the Azaan at the bottom of the mountain, then Allaah says to the angels that look, Our servant is performing Salaah, is there anyone to see? No, he fears Me. So, Allaah prides over his life and He displays His joy in front of the angels that look at him. There is no one to watch him here. He is herding goats and he calls out the Azaan at the bottom of the mountain and performs Salaah, why? It is the right of Allaah.

THE REASON FOR TEACHING SINCERITY

So Rasulullaah said regarding this first type that this is the best type. He sees the right of Allaah and he also sees the rights of the creation. With his wealth; his life and with his good counsel.

Good counsel is that he desires good; it is necessary to desire good for the creation. **Desire good for the creation that good will happen at my hands, this is the right of the creation.** Getting your agendas fulfilled from the creation, this is not desiring good for them. Therefore, sincerity is taught, that learn sincerity. It will be good for you and you will remain good for the creation on account of your intentions. One deed will be grown on account of sincerity. A person deals in grain. He does trade with a good intention, why? Because it is the right of the creation. Sustenance will reach the creation. He brings from outside and sells. Allaah will provide for him. Through his intention, there will be blessings in his sustenance. His trade will carry on, even if he does it with evil intentions, his trade will carry on but it is the right of the creation that he does it with good intentions. He should get grain and good grain and they should get it on time. So, just as I have a need, they also have a need. So, this person is provided for, such that Allaah will give blessings in his sustenance because he does his work while fulfilling the rights of the

creation. This is his work, but he created sincerity, he learnt Deen. So, on account of Deen, through means he made the intention of fulfilling rights. This is not work, this is a person who brings benefit. He brings from outside in order to benefit the creation.

THE GREATER THE BURDEN, THE GREATER THE FAVOUR

There were a few among the Sahabah □ who did not have any work as such; they were poor. The rest of the great people had work. All were people of means, and they would learn Deen in their means and would carry on. Their individual lives became lives of Deen, then their collective lives were made Deeni and they helped Rasulullaah □. It was a great favour that Rasulullaah □ remained among them, so Allaah placed a great burden and bounty, the greater the burden, the greater the bounty. ‘Indeed Allaah favoured the believers when He sent a Rasul among them.’ So they took benefit. Abu Jahal did not take benefit; otherwise it was for all. The believers are mentioned that Allaah favoured the believers. So the Sahabah □ understood this bounty that Rasulullaah □ is amongst us and we took Deen from Rasulullaah □. So, they fulfilled these demands through their means. Rasulullaah □ mentioned the best condition that he, who in his means, with rights, he lives within the limits of Allaah.

THE SECOND TYPE

The second type of people are those whom Allaah has not given means. This happens from the side of Allaah, He does not give, or He gives less. This is the sequence of Allaah. No one has a say in this. However, the person takes Deen. His conviction is correct, his deeds are correct, his enthusiasm is correct. This is the wisdom of Allaah that sometimes He spreads means for the servants and sometimes He makes it less for the servants. 'He spreads out sustenance for whoever He wants and He straitens it.' For whoever He wants, He spreads out sustenance, it comes from here and goes from there. He straitens it for whoever He wants.

He decreases. This is His wisdom and He knows best that it is better to make it less or to more will be better. The safety of some people is in this that it is made less. The safety of people lies in this that it is made more. However, Allaah knows this, not man. Man does not know anything that it is in my best interests to have less or it is better for me to have more. Allaah knows best that the protection of a person, the safety of a person lies in less, so Allaah makes it less, the servant does not know that why he is given less. When it will be increased, then he will do everything that he is not supposed to do. He will do it and he will be caught. Therefore, he was given less from the beginning so that he can be saved from destroying himself and from the punishment of Allaah. This is the wisdom of

Allaah. Every person is dealt with in this way that all are given means. This is the way of Allaah and decisions are passed with wisdom because some people are such that if their means are moved, they will destroy themselves.

THE WISDOM OF ALLAAH IN NOT GIVING MEANS

I shall tell you an incident that Shaykh Sa’di ↦ has written in Guldista that once Musa _ was going, so he passed a person who was so needy, so needy that half his body was covered in dust. He did not have clothes to wear. So he said to Musa _, “O Nabi of Allaah, I am very worried. Look at my condition. I do not have anything to cover my body. Such is my difficult condition.” He said, “What do you want?” he replied, “Make Du’aa’ for me. Probably, my condition will come right.” So Musa _ had mercy on him, Nubuwwah is an embodiment of mercy. He had great mercy and made Du’aa’ that the condition of the person is changed and his condition should be made. How long does it take for Allaah to create means? Means were created; his condition began to change. His need went away and his need came to an end and he became prosperous. He was destitute; he became prosperous. Musa _ made du’aa’ and got involved in his work. After some time, he passed that way and saw that many people were gathered and they were watching while raising their heads, as is the habit of people. There is something happening so they stand, people lift their gazes and see. He asked, “What is going on?” someone said, “A person drank and has killed unlawfully. Now he is caught.” People were watching this.

In lieu of killing, the law was passed that he should be killed. Musa _ saw. This was the person for whom he made Du'aa' that his sustenance should increase. When his sustenance increased, he rebelled. So, was the first condition better, or was this condition better? The first condition was better. Shaykh Sa'di ↦ wrote this incident and wrote a verse of the Qur'aan, 'And if Allaah increases sustenance for His servants, they will rebel in the earth.' If Allaah spreads sustenance for His servants, then they will rebel in the earth. This rebellion took place that he drank and he killed. So he was destroyed himself and he destroyed others too. It is the wisdom of Allaah that is not digested. Therefore, Allaah straitens sustenance for some; this is no failure that the sustenance of a person is straitened. This is the wisdom of Allaah which was shown to Musa _.

THE FAILURE OF A PERSON IS IN IRRELIGIOUSNESS

So, I said that sometimes Allaah makes means less. He does not give. This is not failure. A person should not worry about it so much. This is the way of Allaah. **The failure of a person is in his irreligiousness.** May Allaah protect us. Now this person is a failure. His failure is not in less means. Allaah is the one who made it less.

THE SECOND TYPE IS ALSO VERY GOOD

Rasulullaah said that the second types of people are those whom Allaah has not given the means of the world, or He gave them less, but they have learnt Deen. On account of learning Deen, Imaan, their enthusiasm is pure. Therefore, their hope is that if Allaah grants me means, then I shall do the same like this person. He has no other hope. He has the hope to fulfil the command; this is his intention. This is his inner enthusiasm that Allaah should give me, then I shall spend the same as this person and I shall fulfil the rights of the creation in the same way like he is. Rasulullaah said that the first and second type are similar, i.e. both of them are in the best condition.

THE THIRD TYPE

And he said that that the third type are those people whom Allaah has given abundance of worldly means through His power. They have means of comfort and honour but they do not have Deen. They did not take Deen. So, because there is no Deen in their lives, they use their means only to fulfil their desires. In terms of conviction, in terms of knowledge, the Deen that they should have taken, they did not take. Because they do not have knowledge, in their means, they are moving in their

desires. They give vent to their desires; they do not tread the path of Deen. They do not fulfil the rights of Allaah, nor do they fulfil the rights of the servants of Allaah. In fact, through their means, they only fulfil their desires. When a person is not in Deen, then he will not use his means correctly. He gets means and desires immediately.

When there is no Deen; then there is no stopping. So, he makes Deen a barrier, that this is the thing; this is not the thing. A person should do this, he should not do this, a person must go here; he must not go there. Therefore, the Da'wah is given of this path that come onto this path. If not, then you will go onto another path. There are many small alleys; Deen will guide a person. Under these means, it is necessary to bring Deen. Like a person learns how to ride a cycle before riding, then he takes the cycle. Before buying a pen he learns how to write, then he takes a good pen. So, a person must involve himself in the means of the world, but he must first take Deen so that he does not get caught. So, through the path of desires, a person thinks about bounties; then these bounties will destroy him.

IRRELIGIOUSNESS WILL TAKE A PERSON TO DESIRES

The example is given in the Hadith by Rasulullaah that he drew a line on the ground and explained that look; there are many lines. One is that he drew a line, and then he drew lines going this way that look, this is a straight clear path of ours. If a person does not get caught in this problem, he will get caught in that problem for he has not learnt Deen and Allaah has given means, so his desires will

be fulfilled through those means. There is no other path. He has no guide. His nafs becomes his guide, his nafs will present demands that now do this and bring that. Keep this and keep that. Buy this and buy that. Eat this and eat that, earn this and earn that.

SHAYTAAN MAKES A PERSON FEARFUL FOR TREADING THE PATH OF DEEN

Where will these demands come from? It will come from the inside. It will come from his nafs and Shaytaan will push his back, that yes, it is right, do it. Shaytaan will push his back. A person wants to get work done from small children, is it not? So he says, 'Well done.' And when the work of Deen comes, then Shaytaan will make him fearful that this will happen, what will the old man do? So he fears harm to himself and another work comes, so Shaytaan pushes his back, that there is nothing wrong. Do it. Shaytaan promises them and gives them hopes that nothing is wrong, do it. He will use all his means in desires. Now this path will open. May Allaah protect us. Aameen. Rasulullaah gave this entire sketch of treading the path of Deen, where are we going? We attained means; we did not get Deen. Therefore, he took the path of desires.

DESIRES INCREASE LIKE FIRE

The matter of desires of a person is that they do not decrease, they increase, and they continue to increase. This is because he uses his means in desires. So, there is no end

to desires. **Desires are like fire.** Who will fire leave? Whatever means he gets, the hotter the fire will get. The more wood is thrown, the fiercer it becomes. Does the fire decrease when wood is thrown into it? No. It raises more. So, a person will continue getting means in desires, it will continue to increase. It will go in his desires, so the desire from inside will ask, that bring more. So, on account of desires, his standard of life will rise. Do you know the standard of life? **Eating good food, wearing good clothes, making good homes, and having lavish weddings, and the fifth thing? He will want the best car. These five things the scholars have explained. His desires will take him to them**. Therefore, he will become in need of means and they will not end, they will remain a shortfall that he wants more, more. Then he will not get solace from anyone because he wants more, what will he give others? Can he console? He cannot console because he wants more. There is no consolation and help at all. He must fulfil his desires. Therefore, there will be arguments; the law is that it is necessary for arguments to take place because he will not fulfil the rights. Upon a collective error, difference of opinion is necessary. Therefore, there will always be fighting amongst the people of the world because they do not have the truth, no limit.

This sequence is such. Therefore, he is warned from this that his means will go in his desires and he will not fulfil the right of Allaah, nor will he fulfil the right of the creation.

THE PEOPLE OF DESIRES ARE TOLD OF THE FEAR OF NEED

Now he needs become means. If he is given 5000, then he will want another 5000. If he has 5000, he wants 10000. He remains in need of means and the need will not end. In fact, needs will increase. So, Rasulullaah says that when a person makes this the objective of passing his life, then Allaah will place the fear of need before him. Now he will think all the time. How can it happen? How can that happen? The grave, Qiyaamah, death, he does not remember anything, that I have to die and answer to Allaah and I have to live according to the Sunnah and the Shari'ah, nothing. Allaah has placed poverty between their eyes. Their punishment is established first in the world that Allaah will make them fearful of need, whereas there is no need. There are many, then too he went so high. However, he fears that and this is an unseen punishment which is within. Just as certain forms are inside, how will he come to know of them? It burns within. He eats and burns; he drinks water and burns, so Allaah gives some punishments in an unseen form. It is an unseen punishment that Allaah does not occupy the mind and heart. Now he cannot come onto the Sunnah because the Sunnah will push the person onto more Sunnah and the Shari'ah will bring him down and he cannot come down.

THE PEOPLE OF DESIRES FIND IT DIFFICULT TO TREAD THE PATH OF DEEN

My friends, this will be established when Allaah gives means and people adopt the path of desires. Then it will be difficult for them to tread the path of Deen. His Deen will be lost. He will not have love for Deen. In fact, Deen will become a burden for him and when Deen becomes a burden, then there will be two types of people; one are those that when Deen becomes a burden, they will intend to make it light. No. It should not be made light. Make yourself light such that we perform such Salaah and do this and do that. This is very heavy. This will be heavy on them. Everything will be heavy. So he thinks, now what to do? That makes it light. Therefore, he will tear the Deen so that enthusiasm can come close, he will make a new Deen. Where has Allaah said this? This is all play. What did Allaah say? What did Rasulullaah say? If he does not know something, he goes into desires. Therefore, these people will bring a new form of Deen. Now, Allaah will leave all the forms of the world on them. They will come out, and upon this form, the help of Allaah will not come, but help will come on that form of Deen which Rasulullaah placed before us. One type is that only the form of Deen is shown to the people. The second is that which has no link to Deen; that person is in the intoxication of his desires.

THE THIRD TYPE IS VERY EVIL

Regarding the third type, Rasulullaah said, "These people are at the worst stage." People see them that they are in a very good condition and the truthful Nabi of Allaah is saying that they are in the worst condition. The truth is that which Rasulullaah said. When Allaah will bring the result, their deception will open. Then their condition will be made apparent.

THE EXAMPLE OF THOSE TRAPPED IN MEANS

My friends, this world will sometimes show its bounties to a person. So, without Deen, if he falls into them, it is like a fly sitting on honey understanding it to be sweet. Can he come out now? No, it cannot come out. This honey will destroy it. There is cure in honey but it will be destruction for it. **The means of the world are indeed means of bounties but it will destroy it. This is because he has no Deen in him.** 'And you will be destroyed as it destroyed them.' Rasulullaah says that one fear is that this will destroy you just as it destroyed them. So today, the enthusiasm in us is that we have bounties and wherever he goes for bounties, well, but what is the work before that? Before that the work is that whatever boundaries Rasulullaah stated of Deen, learn them.

THE EXAMPLE OF THE FAILURE OF QAAROON

When Qaaroon would come out on his conveyance, in his beauty, then people would desire to be like him that how fortunate is Qaaroon. People understood Qaaroon to be fortunate, whereas he was wretched. Great wretchedness came upon him and people would desire to be like him. ‘If only the same was with us like how it is with Qaaroon.’ When Allaah destroyed him then the eyes of the people opened that we wanted to be like him, that Allaah should make us like him. They took the favour of Allaah that our condition, it was good. He was not fortunate; he was wretched. If it was not the bounty of Allaah, then we would have also been destroyed because we wanted to be in his place. So, those who are unaware of the reality, they will say that the condition above is good and whose who are aware of the reality, they will tell you of the condition inside that this person is in the worst condition. There is nothing for him.

WHO WILL BE THE PEOPLE WHO HAVE LITTLE DEEDS ON THE DAY OF QIYAAMAH?

So, Rasulullaah □ said that the third type is the worst type, those who fulfil their desires in their means and they trample over rights. When rights will not be fulfilled, then what will they get in return? The hadith states that those who were in the majority, they will be in

the minority on the day of Qiyaamah. Today there are people of abundance in the world but on the day of Qiyaamah they will be in the minority. This is because there were many rights on them that they did not give, so, they will be made to taste reckoning. Those who tread the path of truth, Allaah makes them taste the recompense, so they increase. And they will have to taste the rights of others because giving Zakaat is obligatory, and that too they did not give. Allaah gave money. He did not even ask as to how much Zakaat is obligatory. He does not ask, very few people ask. How much zakaat in how much wealth? In which wealth, when must he give Zakaat? Who will he ask. He will learn Deen, then he will understand where Zakaat is obligatory. He gave an example of fulfilling rights because people understand zakaat to be the need of the poor. They do not understand it to be their own need that gives the poor; it is the need of the poor.

THE ADVICE OF HADHRATJI ↦

So, our Hadhratji ↦ used to say that in order to perform Salaah, what place is sought? Speak, a pure place. If it is an impure place, will the Salaah be done? Salaah is worship. It is completed in its place, how can it be done in an impure place? Not only Salaah is obligatory, but it is necessary to perform it in a pure place. **In order for one's Salaah to be done, a pure place is necessary. In order to give one's Zakaat, a worthy recipient must be sought because it is also worship and is done accordingly.** Is only Zakaat obligatory? It is obligatory that it be fulfilled in its place as well, so search who is worthy for it and where it will be done. There are many people who ask,

they are wealthy and Zakaat is given to them, take. This is because the burden must be made light. It is not one's need, so give it anywhere. He gives it to the beggar.

The beggars have a lot of money. They continue asking the entire day. One day, an understanding person was seated nearby. He asked, "This that you ask the entire day, the income is 500 rupees daily. So, every day, this 500 rupees comes by begging." Upon this, the statement of Hadhratji ↦ is mentioned that brother, seek a pure place to perform Salaah, so seek a proper place for giving Zakaat, so that it is done correctly. It was the need of the poor person, so understand your need.

There should be no shortcoming in fulfilling the command. Is it his need or my need? This is talk of Imaan. This is the example that there is a right in wealth. If there is no Deen, then there will be desires in wealth, what else remains? The Zakaat of which wealth and which Hajj; nothing. **Therefore it is said that this person is in the worst condition because he fulfils his desires through his wealth. He fulfils his desires through his means. There is no other right.** There is no limit, so what will he get? So it is said, 'Those who have a lot will have a little on the day of Qiyaamah.' In search of this success, he uses his world; through this he will get success.

THE FOURTH TYPE

The fourth type of people are those who do not get means, nor do they take Deen. They did not get means from Allaah, and due to their negligence, they did not learn

Deen. On account of not learning Deen, the inner enthusiasm was spoilt. So, it is said that this is their inner enthusiasm. Because of not learning Deen, if I get means, then I will tread the path as this man is, i.e. I shall eat in abundance, and I shall fulfil my desires. This is his inner enthusiasm. He has nothing in him but these desires within him. These are his inner intentions, that he will get, and he will tread the same way. So, he is on this line. He is spoilt within. There are no means; that is why he is forced, otherwise he is also on the path of desires because of not having Deen.

THE FOURTH TYPE IS ALSO VERY BAD

The fourth type of people whom Allaah has not given the worldly means, nor did He give them Deen, so Rasulullaah said that they are like the third type that just as the third type is the worst, these are also of the worst but they are not distressed. They do not have control, while these have control.

THE SUMMARY OF THE FOUR TYPES

The summary of the four types is that the real success is the Deen of Allaah and all else is wretched, that when there is Deen and no means, then there is success. And if there is no Deen, and there is means, then too, the person is a failure. **So, the success of means Allaah has placed in**

Deen. Just as the land is enlivened through water; if water stops falling from the sky, then the entire earth will be destroyed. The earth will die because of no water, whereas saffron also grows on the land and other good things too. Everything grows, but there is no water, then what will grow? All means will be done but when there is no Deen, then nothing will be done except desires. A person will not get guidance. A person will not get the truth. Allaah has revealed the Deen and He placed demands in Deen and on account of the demands of Deen, when a person will sacrifice his desires, he will sacrifice his means, then Allaah will give him guidance. This is the subject matter of means and desires that these should be sacrificed upon the commands of Allaah. If they are sacrificed upon the commands of Allaah, then Allaah will place them on the path of His commands. This Deen is good in entirety.

The first two types, they are good, that a person uses his means upon the commands and rights. There is only good for them that because of fulfilling the rights of Allaah, He will grant them blessings in the world and He will give them guidance and He will make them successful after death. This is the teaching of the all the Ambiyaa that through the path of the commands, Allaah will grant success to His servants.

THERE IS A DIFFERENCE BETWEEN HARM AND SACRIFICE

Therefore, Da’wah is given of the commands to His servants and they are prepared for it that even if there is harm through the path of the commands, then this is not

harm, this is their sacrifice. This is because Shaytaan makes them fearful of harm that I will be harmed. There will be harm, but if the harm is through the path of commands, then? This is not harm for you, but this harm on account of the commands is sacrifice. There is a difference between harm and sacrifice. It will not be called harm; this is sacrifice. Because of this, you will gain closeness to Allaah. I am not speaking of the Qurbaani meat at Eid time; sacrifice is done so that a person can gain closeness to Allaah. The barriers in this way can be removed. Their desires can be cut. Means will be sacrificed and he will link to Allaah. His relation to Allaah will be corrected, in conviction, in deed, in intention, in sequence, in sincerity, he will be corrected.

Therefore, this is called sacrifice. Something that takes a person close. Therefore; this is mentioned by Allaah because they are people of sacrifice. Their Du'aa' will be accepted, they have pain for their Deen, they have worry of the commands of Allaah, so they are told this.

AN OBJECTION AND THE REPLY

One doctor used to come. He passed away here. He was very close to Maulana Muhammad Yusuf ↦. He was an educated person so he had many questions. Hadhrat explained 'laa ilaah illa Allaah' that only Allaah does. Only Allaah gives. If Allaah does not give, then no one will give. If Allaah does not give guidance; then? Every mentor, all the Ambiyaa cannot do anything in front of Allaah. Only Allaah is the guide. None of us are guides. Only Allaah is the deity and Allaah is alone in all His qualities. He has no partner. 'Laa ilaah illa Allaah', so one

day he said that Hadhratji, I have a question that you lecture everyday that things only happen from Allaah and only Allaah gives and only Allah gives guidance. If Allaah does not give guidance, then no one can give guidance. So, things happen only from Allaah and from whom else things happen? This is the thing. So, when Allaah gives guidance and no one can give guidance, then why do you make us go around the world? That go here, go there, will people get guidance through our movement if Allaah does not give?

If Allaah wants to give guidance, then what is the need for all this movement? Hadhrat ↦ said that yes, this is the matter that Allaah gives guidance and no one can give guidance. If we go around, then you will go close through your journeys, i.e. through your sacrifice, you will tire and go close and when you go close and say that you want guidance, then you will be heard, you will get guidance.

THE TALK OF CLOSE PEOPLE IS HEARD

Hadhrat Abu Hurayrah came crying to Rasulullaah □. He asked, "What is the matter?" he said that my mother is a polytheist and I give fervent Da'wah to Islaam but she is not ready. Today I explained to her again but today she said something bad about you that I have had enough. On the one side is my mother and the other side is the Nabi. This person will be destroyed. So, O Rasul of Allaah, make Du'aa' for my mother that He guides my mother. Abu Hurayrah is saying this. Abu Hurayrah used to stay close to Rasulullaah □, he would not worry about food, not

about drink, he would remain hungry and thirsty. He explained by means of an example, it is in the Ahadith that he would be very hungry, thirsty. Therefore, he learnt many Ahadith. He also knew great Tafsir. No one knew as much Ahadith because he would remain there all the time. He said himself, whether he gets food or not. This is an incident to explain an example that the condition of my mother is worsening, O Rasul of Allaah.

Close people are heard. So Rasulullaah made Du'aa' at the time that O Allaah, grant guidance to the mother of Abu Hurayrah. Abu Hurayrah was pleased that the Da'wah was given and he also got du'aa'. He went home. He heard the footsteps of his mother that someone is coming. So she said from inside, "Abu Hurayrah, wait," she wore her clothes and opened the door and recited the kalimah to Abu Hurayrah, that listen Abu Hurayrah, 'I testify that there is no deity but Allaah and Muhammad is the Rasul of Allaah.' She was guided. So he was pleased. Then he came to Rasulullaah saying, "O Rasul of Allaah, your du'aa' was accepted." **So, Hadhrat would say that you will sacrifice, then you will become close and the du'aa' of the close are heard.** So, people will sacrifice their means and they will sacrifice their desires for Allaah. For His Deen, they will go close to Allaah and they will be close and ask Allaah. O Allaah, do this. So Allaah knows that he is not speaking for himself, he is speaking for My Deen. So, if Allaah does not hear him, then who will He hear? So, he said that when you travel, then you will become close and you will go close and say, 'O Allaah, give this nation guidance, give them guidance.' You will be heard. This will happen with your sacrifice. Allaah is

independent, what need does He have? Your path will be corrected. Your travel will take you close. The Imaani quality in you will be corrected. Your relation with Allaah will be corrected.

The matter will be corrected with Allaah.

THE SPEECH OF RASULULLAAH

Rasulullaah says that he who corrects his matter between himself and Allaah, Allaah will correct the affair between him and the creation. This is the great system of Allaah. A great call to the world that correct your matter with Allaah, then whatever cannot be corrected, Allaah will correct it through His power.

THE ANSAAR WERE MADE AND THE QURAYSH WERE RUINED

There was enmity amongst the Ansaar and Deen came so they became brothers. The Ansaar of Madinah would fight a lot before Islaam and there was fighting for years. It became a history of their wars and now they became brothers. ‘So you became brothers through His bounty.’ Through the bounty of Deen, you became brothers, otherwise you were enemies. So, enmity was turned to love. So who turned the conditions? Allaah, why? Because Deen came. Rasulullaah came, they followed him so the Ansaar were enlivened and the Quraysh were ruined. This was because the disbelievers of the Quraysh took out the Nabi from his hometown. They forced him to migrate. So,

the bounty reached the disbelievers among the Quraysh, what bounty? Nabi and Deen. It is said regarding the Ansaar, ‘So you became brothers through His bounty.’ And it was said regarding the disbelievers of the Quraysh, ‘Did you not see those who turned the bounty of Allaah into disbelief...’ this verse was revealed regarding the Quraysh. It is said that did you not see those people who found the bounty of Allaah, then they did not fulfil the rights of this bounty, but they were unappreciative of this bounty and they disbelieved. They brought destruction to their nation as well, i.e. they did not believe and they did not let others believe. They did not do, and they did not let others do.

If a person does not do, it is a separate matter, but they do not let others do. They place barriers. They spread misunderstandings about the Nabi. They spread evil thoughts that the Nabi is a magician, he is this, he is that, this will happen to you, that will happen. He wants this, etc. Without proof. So, the bounty was there as well, the Nabi and Deen and the bounty came here as well. So, the disbelievers of the Quraysh were ruined. They were custodians of the Ka’bah. They were everything, then too Allaah ruined them, those who believed, they migrated and followed and those who did not believe, they were ruined. They were not even known. They had no name and sign. So, there was an effect. These people were living nice and they were ruined.

They became brothers. This is why it is said that appreciate the bounty of Allaah. ‘And remember the bounty of Allaah when you were enemies and then he joined your hearts and you became brothers by His bounty.’ You were enemies,

so accept the bounty of Allaah that he sent the Nabi and your condition was remedied, otherwise look at the disbelievers of the Quraysh who were ruined. This is the law of Allaah.

PLACE YOURSELF ON THE SKELETON OF DEEN

That is why Rasulullaah said that he who remedies his relationship with Allaah, Allaah will remedy his link with the creation. The result is that Allaah is pleased with this matter. Then things will be remedied. Conditions are in the control of Allaah. Deen is our responsibility. Therefore, my friends, whether divided life or general life, in whatever state a person might be in, his goodness can never exist without Deen. Therefore; call the people towards Deen, every class must be called. Every class must be bound that they must call to Deen. They should adopt the Da'wah of Deen and place themselves in the skeleton of Deen. In collective life and individual life as well. The environment should be made religious as well so that mercy can be shown to the whole world. The programme of mercy can be made in the whole world, and mercy can come in all places.

WE MUST BECOME A MEANS BETWEEN ALLAAH AND THE CREATION

Hadhrat used to say that he must become a means between Allaah and the creation so that the creation can be linked to

Allaah in the correct way. Allaah will first give them guidance because he is in the middle. The people are shown the path that their link with Allaah must be corrected. This is part of the effort that a person should first get guidance, whether people accept or not, they will get guidance first. This is because this becomes a means of goodness. This is the best ummah. Their lives and wealth is utilized correctly through sacrifice. So, Allaah brings goodness and He gives glad tidings, ‘Glad tidings be for the person whom Allaah has made an opener of goodness and a closer of evil.’ Through them goodness is spread and evil is wiped away. The path of Imaan will open, and the path of evil will be closed through them. So, for them are the glad tidings. Great glad tidings. And indeed, there is destruction for the one who does the opposite that they close the path of goodness and open the path of evil. The word ‘destruction’ is used for them in the Hadith. There is great destruction for them. There was destruction for the Quraysh. An example was made and there were glad tidings for the Ansaar of Madinah. There were Du’aa’s for them and they were protected. They became a means of spreading goodness in the world. They used very little of their life and wealth and more goodness came that we have just a little and in this little all have a share.

Therefore, he said that we got a little, so use a little in a little. Allaah will give more because he used it in the truth.

THE TRUTH SEEMS BITTER AND FALSEHOOD SEEMS SWEET

The truth has great power, although the truth seems bitter to a person, it also seems heavy that it is heavy on the nafs of a person. This is a sign that it is the truth. If it was not the truth, then it would have been light. Therefore, the one who gambles, it is not difficult for him to put money. He takes a chance. It is not difficult upon him because it is false. So he plays the entire night. Yes, and he can lose thousands, **it is not heavy because it is falsehood and falsehood is enjoyable, it is light and how is the truth? The truth seems heavy and bitter.** In this heaviness is the nurturing of a person and there is cure in the bitterness. He will now move correctly because he carries the load.

TASHKEEL

My friends, this is a scale. A sequence. All the means that Allaah has given the Muslims, it is to bring the entire world onto Deen. Therefore, we must bring this effort into our lives on a general scale. In making effort, we must establish Deen in all branches. Then, Insha Allaah, every line of ours will become that which pleases Allaah. Our conditions in the world will be corrected and Allaah will correct the conditions of the Aakhirah as well. Brother, make the intention to establish this Deen, and speak, that

Insha Allaah, who is ready for this? We must give our lives in this and the entire world must make effort.

DEEN AND STEADFASTNESS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

My elders and beloved brothers, whoever we see standing should sit because we have come for this work. There is no other work of ours here. Brother, if a person gets involved, then he will be saved from not doing anything.

IT IS NECESSARY TO GET ENGAGED IN THE OBJECTIVE

This is the law that if a person gets engaged in work, then it is definite that that he will be saved from not doing anything. However, when he will not be involved in doing work, then he will be engaged in doing nothing. This is decided. Therefore, it is a matter of making yourself that the work that must be done, you should immediately get involved in it. In this lies our nurturing and in this is our progress. As long as we are not nurtured, work will not be done.

OUR EXAMPLE IS LIKE THAT OF INSTRUMENTS

Therefore, the instruments that are not right, what work will be done from them? Therefore, it is necessary that our tools be correct. Just as when instruments are dirty, they will not work, it will become a barrier, so we are instruments in order to tread the path of the Deen of Allaah and to make others do the same. Therefore, our nurturing is necessary. Then, Insha Allaah, this work will be the easiest. “There is ease in Deen.” However, ease will come through this path.

DO NOT MOVE UNTIL THE OBJECTIVE IS ATTAINED

My friends, the work which we have come for, get involved in that work. The second condition is that as long as the work is not complete, a person should not move from there. This is the nature of Islaam. Just as in the case of Salaah. As long as Salaah is not complete, a person cannot move. A person cannot eat until he completes his fast. The same is the case with Imaan. This is the nature of worship. Through this nature, Deen will spread in the world and through this nature; Deen will also come into us. **It is necessary that our nature comes in accordance to Deen.** The work being done is a separate matter and us being made is a separate matter. "Indeed Allaah aids this Deen with a sinful person." This is authentic. It does not matter to Allaah, Allaah will take work from even a sinful person and he will have no share in Deen. Therefore, this is a work that we have to make ourselves and then the work of Deen is a separate matter. They are two separate things and both of them are necessary. This is not a show, not a noise, but an objective. Therefore, when a person will place himself behind the objective, then he will reach his destination. A person should follow the objective; he must keep the destination in front of him. In this way the work will be done so that it does not become a custom. Otherwise it will become a custom and Allaah will not help those who follow customs. The help of Allaah will come upon reality and upon the truth. Therefore, as long as the work is not done, until then a person should not move.

ONE WAY OF PASSING LIFE

The matter is that Allaah has given us a path in order to live our lives, that how should we spend our lives. Allaah has given us a path of this. This is the path of Deen. We must spend our lives on the path of Deen and in the work of Deen. When our lives will come according to this, then the first thing that will happen is that this Deen will come into us and then when Deen will come into us, Deen will make us move. Just like when medicine goes into us and it creates inner strength, then it makes a person do work. A shopkeeper will go to his shop, a worker will go to his work; that all praise is due to Allaah, I have become well; that is why I do work.

So, Allaah has given Deen to us. When we will place ourselves onto it, ending our intentions, then Deen will come first into us. We will have to end our intentions. As long as a person does not destroy his intentions, Allaah will not give him progress. This is because Allaah keeps one thing and the servant also keeps one thing and moves. So, a person will have to end what he has. When he finishes off his thing and he takes the thing of Allaah, then firstly, there will be opposition to his intention, that I intend this or not. Things will not be done with your intention. There is one thing before you; it will be done accordingly. Therefore, when we do work in this direction, then Deen will come first into us, like medication.

Like a person who takes medicine, a person who treats, he is punctual that you will have to lie down in this way, you

cannot be this way and that way, we will join your bones, but you will have to sit in a certain way. He is bound in every movement and he becomes bound too, so his bones join. Now do work, it has joined. If not, then it will not join and it will remain defective throughout life. When it will be cold, then there will be pain inside as well, that it was broken at a certain time and until today there is pain. There is a defect for the rest of his life and he speaks of the pain as well, by the change of season. So, the season also has an effect. In the same way, if Deen does not come in us, then our nurturing will be incorrect, and then by the season and environment we will be affected because that is not within us.

AN EXAMPLE OF BRINGING DEEN INTO ONE'S LIFE

My friends, whoever goes into any environment, the environment will affect him. Therefore, it is said that make yourself firm and through this effort, bring Deen into yourself. When we bring Deen into ourselves, then whatever work we take, Deen will prosper in that work and we will take Deen and move. If a person is a trader and he did the work, Deen came into him, then he will practice on Deen even in his trade. It should not be that he loses Deen in his trade. Just like if there is some money in the hand of a child and there is some in the hand of his father, the father has a note of 5 and the son also has a note of 5. Now tell me, will the protection that each one takes be the same? The father will look after the 5, will the child also look after it? No. He will lose it.

Therefore, he takes it from him because he has no idea of the value of it as yet. He is a child, he does not know what is a note of 5. So, the father will not let it be lost, but the child will lose it.

Say it in this way that when the value of Deen will not come into a person, then he will lose Deen. Therefore, my friends, we should make the direction of our lives, the direction of our efforts like this that Deen should come into our lives in this way and the Deen that is desired for our hearts, it should come into our hearts. The Deen that is desired for our eyes, that should come into the eyes. In this way, when Deen will come within our existence through effort, then this Deen, wherever we are, it will let us move. It will make a trader move in his trade, it will make a worker move in his trade and it will make a ruler move in his rule, it will cause a landowner to move in his land. After it comes within him, all these lines will be corrected. As long as it does not come within him, a person will be caught in all these lines. Therefore it is said that before blessings come, bring Deen.

THE ADVICE OF RASULULLAAH

Rasulullaah says that Deen will spread above you. Wealth will spread and it will be sweet. Then it will catch you. He said that he fears it. Just as is the nature of a person, he thinks that I get the bounties of the world. So, it is said that make yourself religious before this, as is the law in the world that first boost your health before eating good things, and if he eats those good things before he gets good health, they will make him ill. Whatever a sick

person takes inside himself, it will become a sickness. **Therefore, it is said that acquiring bounties is not first, but acquiring Deen comes first.** This is first. Now, how much Deen should a person acquire? How much should he follow Allaah and His Rasul? What is limit explained? This must be understood well. This is not a custom that brother; there was a programme, it was finished. It is not such. We have a responsibility. These things are said under this responsibility. So, how much Deen must be taken? How much obedience and following should a person take in himself? So, ask Rasulullaah □ that how much should you be followed? How much Da’wah is given of following him? Should a person only perform Salaah? Or should he only give Zakaah? Or should he do other forms of worship? What is the amount?

A DU’AA’ OF RASULULLAAH □

Rasulullaah □ gave many advises in the Ahadith and he asked many Du’aa’s. Read the books of Hadith and you will find that there are Ahadith of laws. There are Ahadith of Da’wah. Similarly, there are Ahadith of Du’aas’ that what did Rasulullaah □ ask Allaah? Those Du’aa’s are also Tabligh. In every book of Hadith you will find this chapter, ‘Book of Du’aa’s’. Just as you get the chapter of Zakaat, the chapter of fasting, in the same way you get a chapter of Du’aa’s. These Du’aa’s are also Tabligh. The Rasul is there for Tabligh. Every Nabi of Allaah and Rasulullaah □ is the head of all the Rasuls. So, he propagated his message with great fervour. The scholars say this. In Da’wah he was a Nabi, calling to Allaah and giving from Allaah as well. The Nabi will call to Allaah and then he will give

from Allaah. So, to give from Du'aa', to give from sacrifice and to give from the bounty of Allaah.

One Du'aa' that is narrated from Rasulullaah is, "O Allaah, grant me so much of Your fear that it stops me from Your disobedience, grant me this much fear because if there is too much fear, then a person will go mad. The nature of person should remain in control. Therefore, ask Allaah for so much fear. The presence of fear is necessary because it is a law, he who does not fear Allaah, he will not go to Allaah. The one who fears Allaah will go to Allaah. Khashya is such fear that a person fears Allaah and he also runs to Allaah. This is the fear of Imaan, not the fear of a snake, that a person runs from a snake and goes another way. He fears things and goes another way. **That is not fear, but the fear of Allaah, such that he fears Allaah and he also goes to Allaah. This is called Khashya in Arabic.**

So, it is said, 'O Allaah, grant me Your fear and grant me so much fear that will save me from sin and disobedience.' Such that a person does not have the courage to sin. Just as a person does not have the courage to place his finger into a fire, will a person place his finger into a fire? No. So, the disobedience of Allaah is fire. He who disobeys Allaah, he will be separate. Therefore, this Du'aa' was made, 'O Allaah, grant me so much of your fear that I will be saved from Your disobedience.'

My friends, the second thing that was asked in this Du'aa' was the obedience of Allaah. This is because Allaah should be followed. None but Allaah should be followed. Therefore, he is saying to Allaah, "O Allaah, grant me so

much of Your following, obedience, that which will take me to Jannah.” This is the limit that none but Allaah should be followed. So, there must be so much obedience that will take a person to Jannah. Just like, how much is the ticket? So much that will make the station the objective. It takes a person there. If a person wants to go to Bharuch, then the ticket will be until there. If a person wants to go from Bharuch to Bombay; then until there. Wherever he wants to go, he will go that much. Until where the ticket states. If the ticket is half, then he will not go. The matter is completely clear.

These are the results. This is Tabligh that how much obedience will be adopted? So much obedience that will take a person to Jannah; so that no one is deceived. This is the work of the Ambiyaa, especially Rasulullaah , that he would explain the limits, the rights, that this is the limit and the right of Allaah. This is called Deen.

So he said, “O Allaah, grant me so much of Your obedience, following You, that this obedience and following takes me to Jannah. **So, he who reaches Jannah will be successful. This is the original success. Passing away and going to Jannah is success and passing away and going to hell is failure.** ‘O our Rabb, indeed whoever You enter into the fire You have disgraced.’ There is no question of his success. So, he asked to follow Allaah so much that will take him to Jannah, these limits were explained and the truth was mentioned.

The third thing mentioned in the du’aa’ is that ‘O Allaah, grant me so much conviction of Your decisions that the matters of the world, the calamities of the world, whatever

conditions are created in the world, they become light for me.'

My friends, one is a promise and one is a decision. A promise is that if the servant does something then We will do something. There is a type of promise that he is pleased with Jannah. There is Istifaadha after obedience. When a person has conviction in the promise of Allaah, then a person will fulfil his responsibility and if he does not have conviction in the promise of Allaah, then he will not fulfil his responsibility. While believing in the truth too he will not. All this deals with religiousness. However, he does not have conviction, so he will not do the work of Allaah and even if he does, then he will do it with shortcomings because he does not have conviction.

WHAT IS HONOUR AND DISGRACE?

How should a Muslim live? This is mentioned that the conviction of the promises of Allaah should come into him that I shall perform Salaah and Allaah will help me. This is the law. Allaah says that I shall be with you when you establish Salaah. If Imaan comes into you, then I shall give you honour, then your talk will go in the world. **The meaning of honour is that your talk** will go in the world. This is honour. Disgrace is that **you will accept others and you will leave your own.** Everything is correct but leave it. This is disgrace. Being disgraced is not that there is no money. If a person took a debt then he is disgraced. This is not disgrace. Being disgraced is that a person has a limit, but he leaves the limit and gets caught. It is baseless but he takes. So Allaah said that it is My promise that if a person believes, believe and We shall give honour. When

you perform Salaah, then We shall help you, when you give charity, We will remove calamities.

‘Indeed charity removes calamities.’ All these are promises. So Imaan is that have conviction in the promises of Allaah. Under having conviction in the promises of Allaah is to fulfill this following that I shall do this and My Rabb will do this. This is called a person of Imaan. This person has conviction in the promises of Allaah, no matter how the conditions are.

THE PROMISE OF ALLAAH IS WITH A CONDITION

So, the promise of Allaah, it will be completed. However, the promise is conditional. Whoever wants to take the promise of Allaah, it is with conditions. Read the entire Qur’aan. **The promises of Allaah come with conditions in it, that if you do this, then We shall do this.** When you help the Deen of Allaah, then We shall help you. ‘O you who believe, if you help Allaah, Allaah will help you.’ What is this? This is a promise. And decision? The decision is also in it, the decision is, ‘if Allaah helps you, then none will defeat you.’ The decision has been taken. Both have been explained. The promise has been explained and the decision has been explained. This is power. ‘if Allaah helps you, then none will overpower you.’ Wealth will not overpower, the conditions of the world will not overpower, nothing will overpower. In fact, Allaah will tell the world for us. **So, the decision of Allaah is separate and the promise of Allaah is separate.**

Muslims should understand these two things in order to make their Imaan. This has been explained in the Qur’aan.

COMFORT AND DIFFICULTY IS FROM ALLAAH

Rasulullaah said, “Remember, that which will take you to Allaah, it is resolute. It will definitely come to pass. This is the decision of Allaah.” We make others build this conviction so that we do not worry that this is for me from Allaah. Comfort will come, and no one will be a barrier in the way of your comfort. This is because he goes to you. And if Allaah has decided any difficulty, any calamity, then who can save the person from it? No one can save because it has been decided for us that this is from my Allaah, this is decided for me. If He wants to give me comfort, He will give me comfort, if He wants to place me into difficulty, He will cause difficulty. No one can remove my difficulty from me besides Allaah. No one can spoil my comfort. Who explained this? Rasulullaah explained that conviction in the promises of Allaah, he gave Da’wah that this is the decision of Allaah.

So, Rasulullaah made Du’aa’, “O Allaah, grant me so much conviction that the matters of the world, the difficulties of the world, whatever conditions are created in the world, they should become light.” The inner condition of conviction is light. A person has conviction of one thing that it will happen; whoever suffers a calamity, it will be light.

EXAMPLE OF CALAMITY BEING LIGHT

Just as a person is going to his home, he goes amongst children; then the difficulties of travel will be made light for him. This is because his home is in front. Similarly, whatever workers there are, they will lift the difficulty. They will take the goods of the people from here to there. Do they not have difficulty? There is difficulty. The workers also experience difficulty but it has been made easy because he gets something out of the difficulty. He acquires his goal.

So my friends, conviction in the decisions of Allaah and the promises of Allaah, when this will settle within, then there will be no difficulty in the work of Allaah because after this difficulty, he will get something great. Create so much conviction. He makes the du'aa' that grant me so much conviction that whatever is your decision, I will be satiated upon it. Whatever is Your promise, I shall have complete satisfaction regarding it. These limits have been explained and this will have to be done. We must take the correct path in our Deen, so much obedience we will have to do. We must bring so much fear within ourselves, so much conviction within ourselves and all these things will move together. Fear will increase, conviction will also be made within and obedience will also be carried out completely.

THE DEEN OF A PERSON WILL FIRST BRING CONVICTION

Therefore, we have been made responsible for this work. When this work will be established, then these things will be made. Therefore, we must make effort on Deen and bring this in ourselves. When these things will come into us, then the car will move. All powers will be created within. First, conviction will be made. The heart of a person will take conviction. He will take the conviction of Allaah if he takes the correct direction. If not, then he will have conviction in those other than Allaah, he will take the conviction of wealth, he will take the conviction of position, he will take the conviction of the things of the world. The heart of a person is like a mirror. If something comes before him, he will immediately see it. It will come inside. Similarly, if the world comes into the heart of a person, then he will definitely take something inside. Either he will take the wrong conviction or the correct conviction. Through Rasulullaah , Allaah j placed the Da'wah in the world that the correct conviction should come into the people of the world, conviction of the power of Allaah, conviction of His decisions, conviction should come into His promises and through this he should take the pleasure of Allaah.

THE EFFORT OF ‘LAA ILAAH ILLA ALLAAH’

In the same way, there is an effort behind the person who says ‘laa ilaah illa Allaah’ which Rasulullaah □ has taught us. If this person goes without effort, then only talk will remain. When this will go inside with effort, then the branches will spread from within. There are many branches. Subsequently, when it begins to settle within through the correct effort, then a branch will come out, that of worship. Then, this Kalimah will place a person onto the worship of Allaah. If the Kalimah settles inside, then it will make a person stand for the worship of Allaah. Then he will perform Salaah. This is what Rasulullaah □ said that the status of Salaah in Deen is like that of the head in the body. If a person does not have a head, then can a human remain? In the same way, when there is no Salaah, then where has religiousness remained? It has not remained. When, through effort, this Kalimah will settle inside, then through it worship will begin.

THE ADVICE OF MAULANA MUHAMMAD YUSUF ↦

Therefore, Hadhrat Maulana Muhammad Yusuf ↦ used to explain that in the lives of people, Deen will come through the path of worship and it will go out through the dealings. The dealings of the people will become bad, their business matters will be spoilt because this Deen has now come out

of their hearts. Just as is the beginning and end of something. There is a beginning and an end. When a person will say the Kalimah properly and when the Kalimah will settle inside, then Salaah will be enlivened, his body will be used properly, now he will give Zakaat properly.

Salaah came, so his Salaah will also make him give Zakaat properly. **If Salaah is correct, then the rest of religiousness will be included.** He will gain strength to fast, and he will gain strength to perform Hajj. To the extent that his earnings will be correct. He will bring his earnings onto Deen. This is not a difficult Deen that our earnings should be brought onto Deen. Know this, this must be done, we know how to earn, it is not a big thing if we know how to earn, other people know better than us but the special thing is that our Kalimah should govern our earnings. When the Kalimah will be made, then the correct Deen will come. Hadhrat Maulana Muhammad Yusuf ↦ used to tell the Muballigheen that bring your earnings onto Deen. Deen coming into earning means that earn according to the Shari'ah and then when you earn, then in the light of the Shari'ah, the right of these earnings will be fulfilled.

THROUGH THE CORRECT EFFORT, DEEN WILL COME ABOUT IN ONE'S EARNINGS AS WELL

Brothers, today in our earning we do not fulfil the right of the Shari'ah and the earning that comes, the rights that are in them, we do not fulfil them, whose right? It is not known because these poor people do not have Deen. So,

Deen coming into earning, these are branches of the Kalimah. If the effort is correct, then these earnings will also become Deen, like Deen comes through worship, that people perform Salaah, they give Zakaah, and they perform Hajj. They have not yet given the complete Zakaat, and if the Muslims give Zakaat properly, then the needs of the poor will be fulfilled. Whatever needs the poor have, this much Allaah has made compulsory on the people. **The needs of the poor are not fulfilled because Zakaat is not given properly.** Their right has been suppressed. Think yourself.

IT IS NECESSARY TO BRING STEADFASTNESS IN ONE'S LIFE

My friends, people are made to do this effort because they will get all this. So steadfastness will be created in us, i.e. steadfastness on Deen. It is our responsibility that through the path of the Kalimah, steadfastness and following should come. We should be steadfast on Salaah, and we should be steadfast on worship. We should be bound by the Shari'ah even in our earning. We should spend according to the Shari'ah. Then, this earning will be free of calamity. Calamities will not come in these earnings because this person is in the protection of Allaah. This is because it is in the protection of Allaah. Whatever wealth a person gives as Zakaat, no fire, or water will harm it. Therefore, through the path of the Kalimah, Rasulullaah has placed all these responsibilities upon us. **The responsibility of steadfastness is that we should be bound to the Deen of Allaah.** Effort must be made in all this and then all these things will come.

TASHKEEL

My friends, this is a scale. A sequence. The Muslims to whom Allaah has given means, He has given it in order to spread Deen throughout the world. So brother, make the intention to establish this Deen and speak, Insha Allaah, who is ready for this? Lives have to be spent in this and effort has to be made for the entire world.

SUCCESS IN THE OBEDIENCE OF ALLAAH

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا محمدا عبده ورسوله صلى الله تعالى عليه وعلى آله وصحبه وبارك وسلم تسليما كثيرا كثيرا

أما بعد فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اوليائكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي انفسكم ولكم فيها ما تدعون نزلا من غفور الرحيم . ومن أحسن قولا ممن دعا الى الله وعمل صالحا وقال إنني من المسلمين . صدق الله العظيم

A PERSON SHOULD PUT HIS LIFE INTO THIS WORK

My beloved brothers, by putting one’s life into the work, this will settle inside. If a person will not put his

life, then this will not settle inside because he did not put his life to it. A person will have to use his life. That is not happening from him, like a person should place a tap in front of the house, then the water will fill inside. If not, then the tap will be in the open and the house will be far, nothing. The water will flow away. In the same way my friends, a person will have to reform himself so that something will come inside. Whatever increases within, that will cause a person to move. If it does not settle within, then how can the matter go forward? The difficulty that is happening, it is that that the matter is not settling within. The world has settled within, that is moving. As far as it takes a person, a person will go that far for his world. Even if he wants to cross the seven oceans, he will cross them, why? The world is on that side. In the same way is money. If a person must be taken to the Masjid, he will not go, that, come brother, there are no seven oceans to cross, but he will not go, why? Because the matter has as yet not settled within. Therefore, it is difficult to go to the Masjid. If he goes, then too his feet will slip. He will come last and run first. This is happening. A person will come to the Masjid last and he will run away first. May Allaah remove our illness (Aameen). We are ill and we do not even think of the illness. If a person is conscious, then he will treat it.

THE BURDEN OF ANY WORK MUST BE TAKEN

Therefore, a person must put his life into the work. He should bind himself with his life, and he should take the burden onto himself. **As long as he does not take the burden onto himself, he will not be reformed.** People

take up the burden of work, they take up the burden of weddings; they take up the burden of building homes, how much debt do they take onto themselves? So much; because he has to build a house. There are weddings. There is debt for it. So they take the burden of it. Do people not take up the burden? The home is erected onto this burden. If the burden is not taken up, the house will not stand. If the debt is not taken, will the wedding happen? When the burden is taken, the house will stand. **When the burden will be taken up for Deen, then Deen will also be established.** The person does not take this up because he has no concern of death. He has worry to live and that is why he builds a home. So, the concern for life is shallow because living is not in his control. So, a person will not live; worry or no worry. A person will not live, and he will die. So, he has concern over that which will end and that which will not end, he has no worry. So, he is sitting with shallow concern.

THE LIFE OF A PERSON IS LIKE THAT OF A SMALL CHILD

Therefore my brothers, this weakness of ours should be removed in the path of Allaah so that our Imaan is refreshed. Our deeds are enlivened, and our thinking is corrected. Our thinking has been spoilt. Our thinking should be corrected. Therefore, I say that a person should remain in this by using his life. He will not like to use his life, but he should. It does not want to be used, and then he remains hollow. The self of a person is like that of a small child. **A child has two works; eating and playing, what**

other work does a child do? As long as the child is awake, it will play or it will eat. Then it will sleep.

The self of a person is the same. It will eat or it will spend its time in useless activity, then it will sleep. These three works. No relation to Deen, with the Aakhirat. He will do these things and sit back. So brother, we should come out of this. He who comes out in the path of Allaah, he really comes out of these calamities. These are calamities; a person should come out of them. They should be removed from the home. These calamities have come upon us. It is for this reason that a person must take himself out, that this is a calamity. This is difficulty that has linked to us, come out of it and then keep firm on this work.

ALLAAH GAVE THE STRENGTH OF LIFE TO A PERSON FIRST

My friends, the matter is that Allaah has placed life and wealth in our lives; two great strengths. The eyes see, the ears hear, the tongue speaks, the legs walk, these are the strengths of life which Allaah has given. Did you ask for them? You did not ask for them. He gave them on His own. ‘And He made for you ears and eyes and hearts.’ He gave strength to the eyes, He gave strength to your ears and He gave you a heart with the ability to understand. Allaah gave all these strengths on His own. No one asked for them. Whatever a person needed, Allaah gave it from His power, a person was not even aware of what he would need. However, Allaah knows what need a person has. **Before the need came about, He gave it to the person.**

THE MOMENT A PERSON WAS BORN, HE NEEDED FIVE THINGS

Allaah j says, 'Did We not grant him two eyes and a tongue and two lips?' how many things are there? Five things have been explained, why these five? Many other things were created. These five were created such that the moment a person was born he needed them. **The moment a child is born, he needs these five.** He needs two lips to suckle, otherwise how will he take his mother's milk? He will suckle his mother's milk. So he needs these the moment he is born. He needs eyes; he will look at his mother. He will look at the breast of his mother, if the child is blind, then? It is very difficult. He needs a tongue. The tongue has been created inside. The tongue touches the palate, something sweet is tasted and something salty tastes salty. This is because the tongue touches the palate above.

If something is placed in the mouth and the mouth is closed, the tongue will touch the palate above, so wherever it touches, it shows its effect, that I am sweet, I am bitter, so the tongue feels this taste. So, the moment a person is born, he needs this. How is the milk of the mother? Sweet. So, he needs it the moment he is born. So, Allaah is All Aware, He possesses all knowledge. He knows the needs of the servants more than themselves. A person does not know his own need as much as Allaah knows. Does a small child know that he needs this? Did you know? You were a small child and grew up. I did not know that the moment I was born, I will need these things.

THE MOMENT A PERSON IS BORN, LOVE IS PLACED IN THE HEARTS OF THE HOUSE FOLK

For the need of everything else? For the need of everything else, you do not have to worry. Those above you will worry, i.e. your parents and in order to make your parents worried, He placed the love in the hearts of the parents. He did not do anything else. Love in the hearts of the parents. On account of the parents, love in the family, that who is this? This is our grandchild. Now; the paternal grandfather and the paternal grandmother as well, who is this? This is our grandchild. The same girl, she was one, now even the maternal grandfather and the maternal grandmother turn their attention. Love from all sides. From this side and from that side, what has happened?

If the child feels cold, this has happened to the child. Now he does not say that I am feeling cold, I am feeling hot, he cannot say it on his own. They all get worried and call the doctor, call him, call that one, give this, and take that, bring this, and bring that. Bring clothing and bring medicine and bring that. Does he have to worry? No. They will all worry. This is a system of nurturing that has been made. This is the system of the nurturer Allaah. He made him have no worry. He is growing up without worry, that now the child begins to walk, and he begins to speak, he grows up without worry. The more he grows up, the more these people will fulfil his needs. They will give him comfort. This entire system of bringing him up has been

made, why? By Allaah, He is the one who brings the creation up, otherwise what will this poor person do? A weak child, he cannot do anything, he will be destroyed. But He does not him be destroyed, but He brings him up, and makes him grow.

Then Allaah gives strength to the child, as he grows he gets strength, the power of understanding increases, the power of walking increases, the ability to do work increases. From the beginning, Allaah makes the person move through His power, by giving His things, His power.

PEOPLE GO FAR AWAY FROM THEIR FAMILY

So I was saying that whatever strength Allaah has given man, and then Allaah increased the power in his body, He made the person come into youth, He made him powerful, whatever power increased in him, the further he went away from his parents. When he could not walk at all, he would sit in the lap, why? He could not walk, so he went to sit in the lap. When he began to walk, the mother becomes a daughter and a father becomes a son and they play. If the mother goes outside, he goes behind, that I shall also go outside. Then he grows a little more, he leaves the mother and father and goes outside to play. As his strength increases, he goes further away. And when the strength increases, he goes far away that where should he stay? Now I am working in another place, where are the parents? There, the parents are in the hometown and I am working here. As long as he was weak he remained with them and his strength increased and he stood on his own feet. All

this strength that Allaah has given, why did He give it? Did he get it for food? No. What I was saying is that He granted the strength of life and through this way Allaah gave him strength and the strength continued to increase.

THE SECOND STRENGTH THAT ALLAAH GAVE MAN IS THAT OF WEALTH

Then the second strength Allaah gave is that of wealth. He gives wealth to every person, little, a lot, but He definitely gives. Beggars also get. Do they have wealth or not? They have a lot; they keep it hidden and continue asking. When they die, then the police take it, someone dies on the street, he has no heirs, the police is called, so their money goes. The path from which it comes, it goes. It came for free, so through which path did it go? It went for free, the price that it came for; it went for that price too. Nothing happened. Did anything happen? That a person died on the road. Lift it up brother; it is in the control of the government. Now the government will take control of it, whatever it may be. The wealth will come from inside. He was asking his entire life and gathering, so the path from which it came, it went. If there was an heir, he would have claimed that I am the heir. Whatever price it came for, the wealth went for that price.

THE OBJECTIVE OF ALLAAH BEHIND THE CREATION OF THE WORLD

The second power that Allaah gave to the servants is that of wealth, this is his house, this is his land, and this is his home. He gave the strength of life, he gave the strength of wealth and the system of life was made. He gave health. So my friends, this entire system that Allaah has placed, why did He do it? This must be seen, and did He do it for food and drink? That I create, you eat and drink and nothing else. Your responsibility and for food and drink you must earn. This is your work in the world. Why does this system of Allaah exist? This is not the path, you were given strength for food and drink and understanding in order to earn. Is it not so? He who understands like this, he has not understood Allaah, nor he understood himself. If someone understands this, then he has not recognized Allaah, nor has he recognized himself. So, when Allaah has made this entire system, so what am I there for? A needle factory is made. Small needles to sew clothes. The factory owner understands why the needle is being made and who will use it. He is not making it for nothing. So, when a factory of small needles is not made for something useless, then has Allaah made this huge factory of human beings for nothing that they should eat and earn? That is why a person has not recognized himself. **He who has not recognized himself, he has not recognized Allaah.** 'He who recognizes himself has recognized Allaah.' This is a saying. This is because Allaah has given eyes, ears,

tongue, for what has He given all these things? The person making the needle understands that he has not made the needle for nothing. So has Allaah created us for nothing? No. Allaah says, ‘Do you think that We created you useless?” brother, the landowner works the land so that he can earn from the land and eat.

The person of position was given position so that he can eat and earn and acquire honour. The wealthy person was made wealthy so that he can eat, earn and get comfort. There is nothing beyond that. My friends, it is not like this. There is a person making needles. He understands that if my needle does not go to the homes, then I will not get profit, but loss. All these needles will harm me and the factory will lose. This is because I have made them useless. Allaah, my friends, has not made us without benefit. In fact, He made us with some special objective and wisdom. And that is my friends; that whatever bodily and monetary strength Allaah has given us, He has given it to us in order to tread the path of His commands.

THE GREATEST SUCCESS IS TO USE ONES LIFE AND WEALTH UPON THE COMMANDS OF ALLAAH

This is something to be remembered, Allaah has given these strengths in order to tread the path of His commands, whether it is the strength of life, the strength of wealth, Allaah wants that these strengths should be used in the commands and just as He gave these strengths of life and wealth, if these strengths are used in the commands, then Allaah is the buyer of them. Then, a person will get great rewards from Allaah and he will acquire great success

because of using his life and wealth in the commands. First, my friends, Allaah has explained this to His servants that whatever success there is, they are all in our hands, i.e. in the control of Allaah. Whatever failure there is, it is in the control of Allaah. Whatever calamities there are, they are all in the control of Allaah, whatever ease there is, it is in the control of Allaah. No one has control over anything. Where you see from; it is in order to make apparent, Allaah gives effect.

THE THINGS OF THE WORLD WILL MAKE THE MEANS OF POWER APPARENT

Wherever a person gets things from, it is in order to make apparent, like water comes from the tap. So, does the tap create water? Is water kept in the tap? No. The tap makes the water apparent. This comes from another place. If it does not come from another place, the tap will remain dry. The tap will become hot without the water, this is because the pipeline is hot, it will become dry. This is in order to make apparent. So, the earth, my friends, it is in order to make the treasure of Allaah apparent. The sky is there in order to make the treasures of Allaah apparent, not in order to create. Allaah will create. So, whatever people see, it is making the means of power apparent, it is not creating it. Imaan teaches this to us that where it is seen to be happening from, it is not happening from there. It is from Allaah. Understand this.

Where it is not happening from, it is not coming from there; it is not coming from Allaah. Understand this. **Therefore, Imaan first teaches that everything happens**

from Allaah. Understand. Like life and death is from Allaah. Everything is also from Allaah, not from things. And Allaah created things from His power, then He gave the benefit and harm from His power as well. If Allaah wants benefit, it will come. If he does not want, then it will not come. The benefit of medicine, if the power of Allaah does not want it to come, then it will not come. Carry on taking medication and if Allaah does not want to give health, a person will not get it, why? Medication does not create health; there is no protection from weapons; who protects? Allaah does. Will there be protection from weapons? No, if Allaah does not protect, then there will be no protection from weapons. A person can be destroyed by his own weapons; he can be defeated by his own weapons.

ALLAAH CREATES CONDITIONS IN THINGS

On one occasion a Jama'ah went from here to a country. I shall not take the name. So, the umbrellas that were there, that which is acquired in shops, the colourful ones, they all bought them. For nothing. After coming here, people have enthusiasm to buy things from here and there. Look, hear, these things bought in the market are useless. So, they bought the umbrellas, just as the scholars and pious take them and walk. So, they had enthusiasm and they bought it. There was a board ahead in order to go. So they returned, what did they do? The rickshaw people turned them away. There was some difficulty between these people and the rickshaw people. So, they took those umbrellas and hit them using it. What happened? These were our sticks. They hit us using them. So, the people

returning hit them using those umbrellas. Their hats and turbans were all bloodied. Their sticks were used against them. It is not necessary that a person has a weapon and he will be protected, it is not necessary. If Allaah wants, there will be protection. If not, then their own sticks will be used against them. This is something of long ago. All this was explained here.

So, health coming from medicine, protection through weapons, comfort from wealth, this is not necessary that comfort comes from wealth. Wealth makes a person uneasy because the enemies saw the wealth. Now he is worried, why? Because they will come after it. Will they come after it or not? The oppressors saw the wealth, so their oppressive gazes fell on it, now the person is worried about his wealth. Why? Because we have wealth and their gazes are not good. So, comfort was supposed to come from wealth but now there is a burden from wealth. So, this happens daily in the world my friends; that something happens for one thing and another condition is created within. So, Allaah makes this through His power that things are not done from things but that will be through Our decision. If Allaah wants, then it will happen, if not, then it will not happen. ‘Laa ilaah illa Allaah.’ There is One Allaah doing and there is no one else doing. Only One Allaah is worthy of worship, there is no one else worthy of worship. The decision is in His control.

USING ONE’S LIFE UPON THE COMMANDS OF ALLAAH, THIS IS GUIDANCE

So, if a person wants to benefit from the power of Allaah, then his life, i.e. his life and wealth must be used in the commands. This way was shown by Rasulullaah . Taking from Allaah, the Nabi showed the way that the power with Allaah, the decision that will be given, if a person wants to let the decision of Allaah be passed in his favour, in agreement with him and in success, then he should place his life upon the commands. When the life of a person will be used in commands, the strengths of life and wealth will be used in the commands, this is guidance. Using ones life and wealth in terms of the commands with the correct conviction, this is guidance. This is because my matter is in the control of Allaah. Therefore, we use our lives and wealth in the commands of Allaah. We shall not use it contrary. So, using ones life and wealth with the correct conviction, my friends, using them for the commands, this is guidance. A person will first get guidance, then success. If he is not on guidance, then he will not get success. The poor person, the wealthy, the traders, every class will first get guidance, then success. Therefore a person should correct his conviction. Using ones life and wealth correctly is guidance. Without this there will be no success. What guidance will a person get? What success will he get? He will go astray, like a person who loses his way in the jungle. And he forgets, will he return home? Even if he has a car, he will not reach. When I have a car and the car gets lost; then he is lost with the

car. Now he takes the car and runs around. He roams with the cycle. Why? The path is lost. So, just as he lost the path, he will not reach his destination. In the same way, without guidance, a person will not reach success. He will be in failure.

THE PATH OF COMMANDS WILL TAKE A PERSON TO JANNAH

Success is Jannah; failure is Jahannam. Hunger is not failure and wealth is not success. Jannah is success and Jahannam is failure. There are only two things with Allaah. Whether a person understands or not. **By Allaah, success is Jannah and Jahannam is failure. The matter with Allaah is not that of being poor and rich.** This is our lesson that we have forgotten. Now we do not even remember the lesson of Jannah and Jahannam. This has been created by Allaah. A person thinks regarding whom it was made for. This was made for men and jinn. Jannah and Jahannam. The path to them has also been made. There is a path to Jannah; there is a path to go to Jahannam. So, which is the path to go to Jannah? **The path of commands will take a person to Jannah and the paths of desires, where will it take a person?** It will take a person to Jahannam. If the path of commands comes into the traders, then the trader will go to Jannah.

If it comes in work, then the worker will go to Jannah, if it comes into the person of position, then the person of position will also go to Jannah and if he is not a person of commands, then the person of position will go to Jahannam.

THE MOST PUNISHMENT IN THE AAKHIRAH WILL BE FOR THE RULERS

Therefore, the most punishment will be for the rulers. Who will get? It will be the rulers who sit with pen and paper. They will be punished the most because they have been given the most power. If this power of theirs is not on guidance, then where will it go? Now it will go to hell and they will be punished the most. ‘The fire will be presented to them morning and evening’ or ‘the day that the hour is established, the family of Fir’awn will be entered into the most severe punishment.’ Allaah is saying that Fir’awn was a ruler. Who was he? A ruler; a king. Allaah drowned him through His anger. He drowned his army. He destroyed him. They were not only destroyed. It is said that after being destroyed, the fire of hell is presented to them morning and evening and they are shown that you will have to go here.

It is stated in the Ahadith that every deceased is shown his abode by Allaah morning and evening. Look, this is the abode; you will have to go here after the decision. ‘The fire will be presented to them morning and evening.’ When Qiyaamah will occur, then the decision will be announced that they will be sent into the most severe punishment. They will be sent to the worst punishment. Therefore, it is said that the worst punishment will be for the rulers. They understood it to be success; they understood honour whereas it was punishment, a great punishment because they were not on guidance.

THE BOOK OF ALLAAH IS GUIDANCE FOR THE ENTIRE MANKIND

So, people have enthusiasm to be the ruler, they have no desire for guidance. Take guidance; then become the ruler. What is the problem? It is very good. First take guidance. Allaah revealed His book for guidance. ‘and guidance for mankind.’ This book is guidance for the entire mankind. So, there are traders throughout the world. There are rulers, there are workers; there are landowners, poor, wealthy, males, females. There are means of guidance for all in the book of Allaah. It was mentioned therein that correct your conviction, that things happen from Allaah and use your wealth and life correctly. Then you will get guidance and then acquire success.

THE ADVICE OF MAULANA ILYAAS ↦

Maulana Ilyaas ↦ used to advise that recite the Qur’aan and ask for your share of guidance from Allaah. Our guidance is in the Qur’aan. We have abandoned recital of the Qur’aan and that is why the hearts have become hard. **The hearts are hardened when the Qur’aan is not recited.** Iron is affected by rust; this rust will affect the hearts as well. If iron is in water, then rust will come onto it. In the same way, hearts are affected by rust. With what will the rust be removed? By reciting the Qur’aan. So he used to say that when you recite the Qur’aan; then ask for your share of guidance from Allaah

that O Allaah, You have revealed my share of guidance in it as well, 'and guidance for the universe.' The guidance of everyone in the universe. So, are we not part of those in the universe? We are also part of them. The sustenance of each person is kept in the land and the water that comes from the sky; the share of sustenance of each person is kept. Through it, sustenance is created, which we all eat and pass our lives. Just as sustenance has been kept in the earth and in the water of the skies, in the same way, what has been kept in the book of Allaah? Guidance has been kept. So read the book of Allaah and ask for your share of guidance that O Allaah, in it is my share of guidance, grant me guidance. He used to give this advice.

THE PATH TO HELL IS SWEET AND THE PATH TO JANNAH IS BITTER

So, the Qur'aan gives this guidance that once proper conviction is created, life and wealth is used properly; these people will be guided. After guidance, they will get success, i.e. they will get Jannah. Then there will be no grief. The story has ended. He will forget all his grief. Whatever grief he had will all come to an end after entering Jannah. So, one path of Jannah has been shown. The other path of Jahannam has been shown. What will be the path of Jahannam? To tread the path of desires; to be unaware of the commands and to become a person without conviction. This is the path of Jahannam. The path of Jahannam seems sweet, how does it seem? Is the path of Jahannam bitter? If it is bitter, then why do people go towards it? Whatever paths of Jahannam there are, they all seem sweet. This is a great deception. All the paths of

Jahannam are sweet and how will the path to Jannah seem? Bitter? That is why they will run from Tabligh, where will they run from? They will run from Tabligh. Why did they run? Because it does not seem good. It seems bitter.

How does the path of Jahannam seem? It seems sweet, while it is bitter. How is the path of Jahannam? It seems sweet, Salaah is being performed; a person is sleeping. His sleep seems sweet. How does his sleep seem? Sweet. And waking up for Salaah seems bitter. So the path of Jahannam is bitter, this is explained in the Ahadith. I am not saying it.

EXAMPLE OF THOSE WHO ARE AWARE OF THE RESULT

When a person is unaware of the result, then he only looks at the sweetness. He who is aware of the result, he does not only look at the sweetness. If someone tells you that this is a sweetmeat but something poisonous has fallen on it, will you eat it? Yes, yes, bring it. What is the matter if something poisonous fell on it; it tastes sweet. I shall eat it and feed it to my children too, will you eat it? And feed your children? No. People will snatch it from the other person’s hand, why? Something poisonous has fallen on it. It cannot be eaten. It cannot be fed to others, why? The matter is not that of the sweetness, but the matter deals with its destruction. What is the matter about? This sweetness will destroy. That is why it will be taken from the hand of the child. If something is bitter, but it has benefit, what is it? It is bitter but there is benefit, then a person will eat it and he will feed others as well.

Children will be forced to have it, that take this medicine. The child will indicate with its mouth that it is bitter, so he will be forced to have it, that so much tablets must be taken. This must be eaten. It is bitter, there will be bitterness and there will be benefit later. So, whatever paths of Jahannam there are, they are sweet and inside there is destruction, what is there? Poison is mixed. It is mixed in the sweetness, in the food, poison is mixed in the water; poison was mixed in the air.

EXAMPLE OF MIXING POISON IN THE AIR

In Bhopal, a poisonous gas spread in the air. This year, do you remember? So, where did the poisonous gas go? In the air. People were dying, why? Poisonous gas was spread. The government was announcing at one in the morning, brothers, leave the city. Go to the jungle, poisonous gas has spread. The police announced at night that leave the city. Worried. And going at one in the morning to the jungle. This happened yesterday. Everyone knows about it. An Ijtimaa' was to take place during those days in Bhopal, why? Brother, we are breathing cold air, there is poison in it and the government is informing. The government court is informing, those who are appointed over protection. The government police are saying this. We are saying this for the protection of your lives. Leave the home. The letter of Maulana In'aam ul Hasan ↦ has come here, that there was an announcement at one in the morning that the police were telling people to leave the city. Poisonous gas has spread in the city. The announcement was given for the protection of life. This is an example of poison mixing in the air, in the water, in sweetmeats.

Will a person understand it to be a sweetmeat and eat it, or will he leave it? He will not only leave the sweetmeat, he will leave Bhopal; otherwise he will die, why? **He who is intelligent; he looks at the result.** The sight of an animal is not on the result. It will eat and die, while the sight of a person is on the result.

THE ADVICE OF RASULULLAAH

Rasulullaah said that the path of Jahannam is sweet but destruction has been kept in it. The path of Jannah is bitter but your success and cure has been placed in it. Now, where should a person go? In the sweet one? What should he link to? The one that seems bitter, that is the right one, that leave Bhopal, the bitter one is separate. There is goodness in it; otherwise a person will die. There is gas in the air outside. What will a person do by sitting in his house? This is an example. Rasulullaah says, 'Jannah has been covered with difficult, bitter veils.' Tolerate these difficulties, and then you will come onto the path of Jannah. What covers Jahannam? Jahannam is covered with the veils of desires, and they seem sweet. A person goes into that sweetness, and then he will reach Jahannam.

This is taught that it is sweet and therefore it should not be done, but there is benefit (in the bitter one), so do it.

THE BENEFIT OF TREADING THE PATH OF COMMANDS

So, it seems bitter to use ones wealth and life in the path of commands but the bitterness is from above and there is benefit inside. Therefore, tolerate the bitterness and acquire the benefit, what benefit will there be? The benefit is explained, just as they were informed of the harm of poison that it will destroy, in the same way my friends, the benefit of commands is taught by Rasulullaah that Imaan will be made. When a person will strive, his Imaan will be made and after Imaan? After Imaan, a person will get goodness. Firstly, Allaah will be pleased and the life of a person will come onto the demands of Imaan. Then there will be mutual love too. Now a person is on the demands of desires and that is why he fights. If life will be brought onto the demands of Imaan, then mutual love will increase. ‘Indeed those who believe and do good deeds, Allaah will create love for them.’ If not, then brothers will fight, neighbours will fight, there will not be love because Imaan creates love.

EXAMPLE OF CREATING MUTUAL LOVE

A Jama’ah moves for 4 months making effort, one person is from one place, another person is from another place. In these 4 months, so much love is created among them that when they separate, they cry. First it would happen in abundance, now I do not know. We went to Indonesia; so

the people that stayed with us, they would translate our talks. When we explained the objective of Tabligh to them, that brother, this is how Tabligh started and spread in the world, how it began, and in order to understand, you must come to India, this must be explained. Firstly, the Da'wah went from Mewat and it carried on, so make them sit and explain to them that for this, where will you have to come. Dehli. So they began to cry. Our tongues could not move, nor did the people of our country, and they cried, why? Because love was created, are they our family? So, through which path did this love come? Love of the path of Imaan, why does it happen? Because they do not have the ability to come to us. If not, then we go with. We do not have the money, we do not have so much, we do not have strength, and? There is love. So they heard and then cried. And where and where do they take us? To far places they came to leave us, what love is this? Of Deen. This is true love.

THE EFFORT OF IMAAN IS BITTER BUT THE RESULTS ARE SWEET

Allaah says that when Imaan comes, then love will be created among you. So, the effort of Imaan seems bitter and love is sweet. 'indeed those who believe and do good deeds, Allaah will create love for them.' There was love between the Muhaajireen and the Ansaar. Where were the Muhaajireen from, where were the Ansaar from? So, there was love between the Muhaajireen and the Ansaar. There was love created among the Ansaar, they were fighting for years, why did this take place? Because Imaan was created inside, so the effort of Imaan seems bitter and the result of Imaan is sweet. So, when a person will bring his life onto

the demands of Imaan, then Allaah has shown this benefit that there will be love amongst you.

In creating love, Allaah will make the matters of your life easy. When there will be love, then the matter will be made easy and if mutual discord arises, then? There is mutual discord, mutual arguments, then their life will become difficult. This is the system of Allaah, that where there is mutual discord, no work will take place. Whatever is happening, that will also come to an end. So, what did Allaah explain for love? That tread the path of Imaan and the demands of deeds.

BY PLACING MUTUAL LOVE, ALLAAH MAKES THE MATTER EASY

So, Allaah will place mutual love in your lives and make your lives easy just as the lives of your children have been made easy through your love. Is the life of a small child easy or not? Why? Because the parents love the child. So, they took up all the matters, food, drink, clothing, books, medication, whatever a child needs, who takes up the responsibility? The parents. The parents love them, so, by placing love in the parents hearts, the matters of the child are made easy. This is seen daily. When the talk of Imaan will spread amongst people, then love will be placed amongst them, and their matters will be made easy. This is the benefit of Imaan. So, there is great benefit in Imaan and the effort of Imaan is bitter. Go out for 4 months and speak about Imaan. Then see to whoever you go, he will love you.

ANOTHER EXAMPLE OF MUTUAL LOVE

We went to Nigeria last year. There were issues there and they were solved. Now, whoever was there from amongst the responsible brothers, as long as we did not leave, at night, during the day, they would not leave us. They said that they will not leave us. There was a big group of their responsible brothers. Their entire Shura. As long as our group did not depart, they did not go. They stayed together at night, they stayed in the aeroplane together saying that we will stay with you, they did not go, what is the matter? For now love settled, a religious love Allaah placed, otherwise where are they, where is another person? They do not speak the language or anything. This is because Allaah will show, love will increase. It is stated in the Hadith. The Nabi can only explain these indications from the unseen; no one else can explain them. When a person will use his life and wealth for the demands of Imaan, then the conditions in the world will be made easy. Love in the homes, love in the families, love amongst the nations. ‘Indeed those who believe and do good deeds, Allaah will create love amongst them.’ The animals will love, the animals know, they love; even animals follow.

It is a great treasure. However, the benefit of it Allaah has kept in the unseen. On top it is bitter. So, those who take it to be bitter and leave it, they will not get benefit. Allaah has shown this in the world. He made the system of love.

EXAMPLE OF THE LOVE OF ANIMALS

One Sahabi lost his way in the jungle. In the African jungle and all his companions were in another place. He got separated. Now, where should he go? In this time, a lion came out. Abul Haarith. He said to the lion, “Look, I have lost my way. I got separated from my companions. Therefore, make way for me.” The lion is said to be the king of the jungle, so what happened? Did it eat him? One person and one lion. The lion would eat, but did it eat him? No, it could not eat him. Saving is in the control of Allaah. The lion went ahead, he went behind, until he reached. Until he saw his caravan. After this it stopped. It stopped and let out a voice. So the Sahabi understood that it is now leaving me, that now I am going. His work was done. The lion departed, saying that I take permission. Now I am going, your work is done. He then let out a sound and went away. Read in the books how Allaah will help you through His power, a predator will follow you. Why did this happen? So, that path is the path of Jahannam and what path is this? This is the path of Jannah. The path that will take a person to Jannah. It will give a person contentment in the world. So he won and went. ‘I understood that he is now departing from me, that I am now going, your work is done.’ My friends, the Sahabah saw the sweetness of their Imaan.

Upon the effort of Imaan, the demands of Imaan were bitter at first and now the result came and it was sweet. This sweetness is the result. Nations became brothers;

enmity ended. ‘So they became brothers through His favour’. They became brothers on account of the bounty of Deen. The fire of enmity was burning and it was extinguished. Allaah explained this. So, the taste of Imaan is sweet. Fulfilling it from above is bitter. If we tolerate this bitterness, then we will get the sweet taste.

EVERY COMMAND OF ALLAAH IS BITTER FROM ON TOP BUT SWEET INSIDE

In the same way my friends, understand. The same exists in every command of Allaah that from on top it will be bitter and then inside it will be sweet. The Sahabah would say that ‘The truth is bitter.’ The truth is bitter from above; then when it comes into the life of a person it will be sweet. So, he who sees the bitterness and leaves it, he will be deprived. They will not get anything because they saw the bitterness and ran away home. Brother, this is effort of Deen and this work of Deen seems bitter, i.e. it will seem heavy. So go home, he kept nothing at home. All the commands of Allaah are broken at home. All the calamities came from there. The command of Allaah will seem bitter from above, but it is sweet inside. Then conditions will be corrected. Rasulullaah explained the benefit that is kept in the unseen that this will happen.

BY TOLERATING THE BITTERNESS, SICKNESS WILL BE REMOVED

Tolerate this bitterness then sickness will be removed. Your sickness will go in a while. Then all matters will be made easy. Then the command will also be sweet. The command which seems bitter to you, it seems bitter because of your illness. Some people get yellow fever, tea is bitter to them, feed them anything and it will be bitter for them. The item is not bitter; there is sickness inside. So, Salaah is not bitter, there is sickness within. Therefore, Salaah seems bitter. If the internal sickness is removed, then Rasulullaah says that the coolness of my eyes is in Salaah. So, these eyes will be cooled if a person gets Salaah. Like if someone gets money, then his eyes will be cooled. So, it is said for this reason that place your life onto the commands so that this sickness will be removed. Then a person will get enjoyment from Dhikr. Why? Because he will learn what he will get from the Dhikr. So, there will be enjoyment in the Dhikr, there is no enjoyment in useless talk. If this is not the case, then a person will get enjoyment in useless talk. Then he will sit in the Masjid and speak useless things. Turn around and see. They will sit in circles, four or five people, and what will they talk? They will talk all sorts of things. Why is this? Because the illness is not yet removed.

If the sickness goes, then he will get enjoyment out of Dhikr. One Subhaanallaah will be greater than Uhud. He will say Subhaanallaah once, and he will get a reward greater than Uhud. This causes a person to move ahead

from within. Then, the bitterness from above will not remain. Salaah will seem sweet, Dhikr will be sweet, there will be sweetness in spending in the path of Allaah. He will earn and spend; he will earn and spend.

EXAMPLE OF THE SWEETNESS OF A COMMAND FOR A SAHABI

When the news of Rasulullaah placing the need for money reached Abu Uqayl Unaysi ؓ, a religious need arose of bringing wealth, now there was no wealth. He was a poor person. He did not say that I am a poor person, what should I do? In fact, he went and he worked in the garden of someone, he worked and he brought, what did he bring? The garden owner gave him dates, like grain is given to the worker. So he brought dates. He gave half the dates to his household because they were in need and he brought the other half to Rasulullaah . He said, “O Rasulullaah, I worked the entire night there. Now I got this. Therefore, I gave half to my children and I brought the other half to you.” He mentioned regarding it, he did not know that a poor person does not have to give; a poor person should take. If we were there, we would have said that I am a poor person, give it to me. From where should I give? He knew the ruling that he is poor so he could take, where should a poor person give?

However, he wanted to fulfil the command. I must fulfil the command of Allaah. Therefore, O Rasul of Allaah, I brought this. So, the pile that was in the Masjid, some of the dates, Rasulullaah made him place it right on top. So, the command seems sweet so therefore, he worked and fulfilled the command.

WHEN THE COMMAND IS SWEET, IT WILL BE EASY TO REMAIN STEADFAST ON THE COMMAND

So my friends, by making effort, our illness will be removed. Then no command will be difficult. Every command will be sweet. Salaah will be sweet, then, will Salaah be Qadhaa? No, how can Salaah become Qadhaa? If Salaah is made Qadhaa it will be a calamity because it is Haraam to make Salaah Qadhaa. Sleeping, sitting and earning and he makes Salaah Qadhaa. This is Haraam. Stealing is Haraam, he understands it to be Haraam and leaving Salaah is also Haraam. Stealing is also taking the right of someone. In this is the right of Allaah. So a thief, he takes the right of a servant, he takes the wealth of someone, while this person does not give the right of Allaah. He understands stealing to be Haraam and he does not understand abandoning Salaah to be Haraam today. If someone says that I do not perform Salaah, he will be daily in sin. A thief will steal sometimes. **This person commits Haraam every day by leaving Salaah.**

However, when the sickness leaves him, then Salaah will be sweet for him. Therefore, he will wake up at night and perform Salaah when all will be sleeping. He will sacrifice his sleep and before Allaah, his Salaah will be sweet. **So, there is sweetness in the command of Allaah my friends.** From above it is bitter, a little bitterness must be tolerated; then the sweetness will be of use. Then, in the accepted hours he will spread his hands before Allaah, the

accepted hour is the one in which Allaah gives to the servants upon their Du'aa'. His hands will be before Allaah, 'O Allaah, grant me this.' If not, then Allaah will say that does anyone want anything? And this one will be sleeping.

BOUNTIES ARE SUBJECT TO THE COMMAND OF ALLAAH

The Hadith states that in the night, there is an announcement from Allaah in the heavens that who wants anything? Is there anyone asking? I shall fulfil his need. Who wants whatever, who wants forgiveness? Who wants sustenance? I shall see to the need, speak. So, at this time, this person is sleeping and the hour comes. When the king calls his court in order to give, then he is sleeping. Then the court stands up. Now is the chance. This sweet result is shown that Allaah is saying Himself that He will give to whoever asks anything. So, yes, O Allaah, I want this, ask what you want. So, these bounties are subject to the commands of Allaah.

TOLERATING THE BITTERNESS IS MUJAAHADAH

My friends, when you help the Deen, then Allaah will help you. However, when helping Deen will seem bitter, then he will not get the help of Allaah. If he tolerates this bitter thing, then the doors of the help of Allaah will open. So, the command is bitter from above, it is sweet from inside. Tolerating the bitterness from above is Mujaahadah; that

make Mujaahadah, go against your desires and take the path of the commands. Go against your desires and fulfil the demand of Allaah. Like a fasting person fulfils the fast, he completes the deed of fasting, or not? It seems bitter but he completes the demand of fasting. The entire month of Ramadhaan is said to be blessing. So the blessing of Ramadhaan is on account of the command of Allaah that people complete the command of Allaah, they stop eating and drinking. In the same way my friends, our entire lives should become that of commands. In this way, our entire lives will become blessed. Tolerating this bitterness is Mujaahadah. Make Mujaahadah. Do the effort of Imaan, of deeds, of character, of sincerity. This effort will be bitter for a little while; then it will become sweet. Then it has become sweet, so the link from within has been created. Like a person has a link with his shop, so he goes daily to his shop. If he is ill, then too he will go to the shop. He will wear clothing and go to the shop, while being ill. Why? He is linked to his shop. So my friends, this person is ill, then too he is on the Deen of Allaah, why? He is linked to Deen.

ONE BOUNTY OF THIS EFFORT IS THE LIGHT OF GUIDANCE AND HATRED FOR SIN

So, through this effort and sacrifice, every Muslim, my friends, he must create a link with Deen. When he will take the path of this effort, then the doors of the bounties of Allaah will open. Upon the effort of commands, the doors of bounties will open, and what is that? He will get the light of guidance. When he gets the light of guidance then

he will have hatred for sin. As long as he does not have the light of guidance, he will not have hatred for sin. He will get enjoyment out of sin because the light of guidance has not settled inside. When the light of guidance settles inside, then the first thing is that sin will be a burden that there is sin in my life. Therefore, he will begin to leave sin. He who does not perform Salaah, he will come onto Salaah. He who would abandon Salaah and make Salaah Qadhaa that I have left so many Salaah, now I shall perform the Qadhaa of them. He who did not give Zakaat will now give Zakaat; there will be an internal burden.

EXAMPLE OF HATRED FOR SIN

One person gave the Zakaat of 18 years upon returning home. No one knew that Zakaat was compulsory on him. He realized on his own that I am wealthy for 18 years and I have not given Zakaat until now. Now I have understood. When he went in the path of Allaah and the talk fell on his ears, in Da'wah, in Ta'leem there was revision, then he realized that where is he. So he went home and took out the Zakaat of 18 years. He would not give Zakaat on a yearly basis gave Zakaat of 18 years because the path has now opened. He got the light. So, a person walks quickly in the light, he is worried in darkness. If there is light, he will run and reach. So where he got the light of guidance, he will run to Allaah. It is the command of Allaah. 'Run to Allaah.' It is the command of Allaah that He will complete. So he took out the Zakaat of 18 years. You are listening to an incident of today. Not of the era of the Sahabah. They were very great.

THERE IS A SYSTEM OF ALLAAH FOR EVERY CLASS

So, through the effort of the commands, the light of guidance will settle within and his sins will poke him from within. A trap pinches. So, the sins of a person will pinch him that in any case, he should come out of sin. Now the light of guidance has settled within. When it has not settled, then sin will be sweet. He will leave Deen on account of sin, the servant of Allaah. He will not leave sin; Deen will leave. He does not leave Haraam dealing, Deen will leave because his Imaan is weak and when his Imaan becomes strong, then he will leave Haraam. He will fulfil the command. So, through the effort of Da'wah, such an effort should be brought into the lives that it will give us a life of commands in every place. There is a system of Allaah in every class, that bring Imaan, make your deeds; rectify your intentions.

THE BOUNTIES OF ALLAAH

If these things are rectified inside a person, then for all the servants to live in the world, Allaah will grant a pure life. 'He who does good deeds, whether male or female, while he is a believer, We shall indeed grant him a pure life.' His life will be purified. This is the first, immediate bounty in the world. A pure life will be given in the world. A person will be purified from worry as well and he will be purified from sin too. He will be purified from having no blessings. In fact, there will be blessings in his means, there will be

peace in his heart and his Du'aa' will be accepted. All these bounties that he will get from Allaah, he will get. Do this effort and make this, then all the results will be sweet. The call has been given, so the first stage will be bitter.

THE ADVICE OF RASULULLAAH

Rasulullaah said that there are disliked things above Jannah, veiling Jannah. If a person wants to go to Jannah, but difficulties come before him, then the path will open. **Like, after taking bitter medicine, health will come.** Then a person will begin to eat food, he will do trade; he got his health. He tolerated a little difficulty and he did work. In other words, he made Mujaahadah for Deen. Then the work of the person will be done. He made a link with Allaah. Now another line has opened that he will give his life for Allaah, he will use his wealth for Allaah, this line will open. First his life was spent in desires, now this line will open.

THE REPORT OF A COMPANION

There was a companion of ours. He would say that when Allaah placed me on this path, then I made the intention that if Allaah grants me children, then I shall send each of them to a major country of the world. Allaah gave him seven sons and he fulfilled his intention. He sent one to Africa. He sent one to America; he sent one to Europe. No; big areas of the world. Look, look at his intention. He took another line that if Allaah gave him children, then he will send each one to a continent, i.e. a big country of the

world. He sent this one to Europe, and that one to America, he sent to Africa, Australia. He wanted to do this, so how did he think of using his life and wealth? He said that I want to send my sons to earn, where should I send them? Where the earning is more. This was the line taken. Or not? The son became ill, his wife was also a believer, now he and his son were ill on journey and they were very ill, the doctor sent them home from the clinic that now we have no control.

Now feed him, how much he breathes is what he will breathe, why? There is no hope of saving him. Finished. Now the wife is alone. He said that his wife spread out the Musalla and made Du'aa' that O Allaah, you know that we brought this children up for this that they should go in Your path and do the work of Deen. Now no one but You can cure him. We do not want to earn money from him. Whatever humility she could show to Allaah, she did. The help of Muslims is in Salaah. Or through medicine? The people of medicine have said that the medicine is over. We have no treatment for him. Now, who has the treatment? 'O you who believe, seek the help of Allaah with patience and Salaah.' Who is giving the command? Allaah. If you want to take help, then seek help through Salaah. So she is understanding; she spread the musalla out that the One who will cure him is Allaah. The doctor replied that his condition is like this.

A little while later his condition began to change and the child was becoming better. To the extent that Allaah granted him health. We saw that he gave him 50000 in front of me and sent him to a country. This is a Jama'ah of 50000. Our son will go with them. So, the command will

be bitter, then when bounties open, then it will be sweet, because Allaah also gives health, He gives wealth and health and wealth is by the command of Allaah. The parents are placing him on the path and the doors of help will open through Salaah. The person treating has lifted his hands that now we have no control, take him home. Who was the one to give cure that remained? Allaah is present. These are the bounties of commands.

HE WHO HELPS DEEN, ALLAAH WILL HELP HIM

My friends, when a person will use his life, his life and wealth correctly, then Allaah will place His power with him. This is the greatest thing. He will make you successful through His power. When Muslims will help the Deen, Allaah will help them. The help of Allaah is hidden behind the help of Deen. 'If you help Allaah, He will help you.' When we fulfil our responsibility, Allaah will fulfil His responsibility. Therefore, a person of Imaan will be successful through the commands of Allaah, not through things. Things will reply, now who will make successful? Allaah. Rasulullaah ﷺ began his work; see. How are means created? All were opposed.

His family opposed, families help first, one's people and nation. So, his entire nation turned against him. His uncle would help him. His uncle also became worried. On one occasion his uncle Abu Taalib also said that son, do not place such a great burden on me. Your nation is turning away. Rasulullaah ﷺ said that it does not matter. Allaah has given me the work and sent me, so I shall do the work,

whether you support or not. This is because this work will be done with the help of Allaah. It will not go down because of the opposition of anyone. **He also said that no baked or unbaked home** will remain except that this work will reach there. **Unbaked home refers to a village and baked home refers to a city.** This work will reach the villages and the cities. I shall do the work. The help of Allaah is with the work. Therefore, if someone supports or he opposes, I must do the work. He told his uncle clearly. So the command was given that it did not happen. Has the work not reached every unbaked and baked home? The baked homes, it has also reached there, how? Through the power of Allaah, otherwise a Nabi is a human, he has two hands, two feet and what does he have? Who took the work there? Allaah took it there.

IN LESS MEANS, ALLAAH HAS KEPT THE SPREAD OF THE TRUTH

So, the help of Allaah is with the work. When we do the work of Allaah, then such avenues of help will open. There will be little means and the help will be a lot. There will be little means and the work will be done. So, great help will come. **Allaah always spread the truth when there was few means.** This is because when there are few means, great work will be done. So, when there are few means and a person does the work; then help will come quickly. A person cannot do by showing greed, do not ask anyone that give me. Did the Sahabah ask anyone? ‘We pledged allegiance to Rasulullaah upon this that we shall not ask people anything.” There was no asking that bring this and bring that. The one who asks, he is not someone who gives

Da’wah. One who gives Da’wah cannot be one who asks. If he asks, what Da’wah will he give? He who seeks benefit from people, he will not give Da’wah to others. He should sacrifice his benefit and give Da’wah in the path of Allaah. That is why when there are little means, he did work, there was no proper clothes, no proper conveyance, nothing really, and the work? He completed the work in difficulty. When he completed the work in difficulty, then help came quickly. This is the system of Allaah. **Difficulty becomes sacrifice and through sacrifice a person will gain closeness.** That is why Deen spreads with difficulty. We run from difficulty, what to do? We make 40 days into 35 days; because there is no bread here, let us go. Then people of rice will say that there is no rice, they run. So, behind bread, they run behind rice. Will help come? These are people of bread, people of rice. A Muslim is not a person behind bread, not a person behind rice, how is a Muslim? **He is a person of the Kalimah, he must do the work of the Kalimah, whether he gets bread or not.**

THE PEOPLE OF COMMANDS REMAIN STEADFAST

When we went to America, then a companion was saying that Maulana, tell us, when we came to America in the beginning, they were into their work but they were religious. They would not get anything Halaal here to eat except eggs. So, we lived for two years on eggs. The things in the market were not Halaal. If there is no Halaal, should we consume Haraam? No; Allaah has given Deen to us, will we die? Should we eat Haraam and stay alive? For two years we ate eggs and lived. That was the only Halaal

thing for us. He said this. The people of commands remain firm. Then Allaah opens the way.

We met a companion in Riyadh; he was living next door. He was saying that when he went to Europe, in London he ate fruit only for 6 months. What did he eat? Fruit because in that time there was nothing pure and Halaal in the market. He ate fruit for six months. He went with us in Jama'ah in Riyadh. People underwent great difficulty, what happened? The path opened. Allaah opens the way in difficulty. **The first people underwent great difficulty and they opened the path for us. We take up difficulty and the path will open up for those later on.**

THOSE WHO FOLLOW THE COMMANDS BECOME FIRM

On one occasion I was listening to a report after Maghrib. There was a Miaji. He passed away recently. He sat here and was telling me that Maulana; our chilla is completed in 2 rupees. How much? 2 rupees for the chilla. Our eyes opened into another era. A chilla was completed in 2 rupees. This is because people served them, honoured them, took them in their cars and the chilla was complete in 2 rupees. What is the person saying that they took us in their cars and they fed? They would not let them stay in the Masjid; go from here, why? You dirty the Masjid, what to do? You dirty the Masjid, so go out. This was yesterday by Qari Dawood who passed away. He was an old Mewati. He came with a Jama'ah here. Take them out, these city people, taking the difficulty. One day he cried in abundance because he sent from here and they took them

out from there. It could be said that poor person, ‘O Allaah, taking a Jama’ah, he sent from there and they do not let them stay here. There is a demand there that go to Dehli and speak in Nizam ud Deen. So, O Allaah, where should I go? He cried one day in abundance. In that time, there were blessings in crying, that he took up the difficulty and cried before Allaah, Allaah opened the doors. Now the Jama’ahs of the city people go into the countries. So he said that the chilla was done in 2 rupees. How was it done in 2 rupees? Did they not eat? 2 rupees, he was saying and giving the money. We would walk after Tahajjud, no waiting for a car, no waiting for a bus, they performed Tahajjud and went, why? There is no car or bus for rental and they have to go. They consulted to spend the chilla, so whoever follows the command, he becomes firm. So, they went after Tahajjud. They reached where they were supposed to, walking and learning. They went there and began their work.

TASHKEEL

Therefore; make the intention that Insha Allaah; we shall do it. And those who go out, they should not spoil their time, but they should increase their time. Many people spoil their time. Our call goes from here that instead of spoiling one’s time, they should increase their time. Increase your time. A person came out for one chilla, he understood, he should do the complete work and go. He came for three days, he understood the work, he should complete his time and go. One foot is for four months; that must be spent. Make this intention. Even if a person has less means, he should complete the time. Why? For your

money will be saved if you go walking, some people in a conveyance, the mind-set of a person will be made. Look, time is the real thing of essence. We are asking for time.

The poor should complete the time and the person of wealth should also complete the time. By spending time, the real thing will have effect. By spoiling time, rot will come about. So now, take up the courage and speak for 4 months and as long as Tashkeel is not made, a person should not get up like a small child.

Translation edited by

A.H.Elias (Mufti)

May Allaah be with him.—1434--2013